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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. VII. MAY, 1892 No. 5.

THE NEW THEOLOGY.

A SERMON PREACHED AT THE CHANNING MEMORIAL CHURCH, NEWPORT, R.I., BY REV. GEO. W. CUTTER.

"We have no power against the truth, but for the truth."—2 Cor. xiii. 8.

Every religious body aims, or should aim, to know and teach the truth. Every Christain society aims, or should aim, to teach the truth as it was proclaimed to the world by Jesus Christ.

Some seventy years ago Dr. Channing, and those who agreed with him, came out in an earnest, solemn protest against the dogmas of Calvinism, as they were then taught in all the Protestant churches of New England. It was not the design of Dr. Channing and the early Unitarians to create a division or to start a new sect among the Congregationalists of this country; but, by appealing to the simple spiritual precepts of Jesus, they hoped to show that much of the New England theology was wrong, and that a purer, truer, and more reasonable system of faith ought to take its place.

I will not stop to review the history of those times. You are familiar with the excitement, the controversy, the strife of tongues, and the war of pamphlets which ensued; how Channing and his associates were denounced and disfellowshipped; and how, from that day until now, the orthodox churches of the land have dreaded and disliked the name "Unitarian." To them it was synonymous with infidel and unbeliever. Of course much of this dread and misunderstanding was due to ignorance of our real aim and true position, to an unwillingness to adopt our methods of inquiry, and a refusal to make the reason and conscience the highest authority in religious study. For more than half a century this opposition and prejudice have continued unabated; but now, at length, has come a change in the spirit of the churches,—a change brought about by the clearer light, the fuller knowledge and more liberal sentiment of the times,—and we have to note among the so-called orthodox bodies certain leading writers and preachers who are adopting the science and scholarship of our age, who are ready to welcome the "higher criticism," who freely, yet reverently, examine the contents of the Bible as of any other ancient document, who are ready to abandon the old Calvinistic doctrines, who frankly admit that there is no infallible revelation for men, and that in all spiritual and religious concerns we must obey the light of reason and follow the dictates of our moral sense. I refer to such men as Dr. Lyman Abbott, T. T. Munger, Washington Gladden, Dr. Briggs, Heber Newton, Mr. Haweis, and Prof. Momerie, who, while nominally occupying the traditional evangelical position, have by various public utterances shown that they have quite outgrown the old theology, and are now eager to teach as the very truth of God what they call the "New Theology." And thus it singularly happens that this "New Theology" is practically the same estimate of the Bible, the same view of God, Jesus, man, and human destiny, as was so strenuously urged and so eloquently presented by Dr. Channing and his friends fifty years ago. In fact, some of the orthodox men even go beyond Dr. Channing in accepting and applying the philosophy of evolution, which in his day had not been heard of.

The course of lectures which have recently been given in Boston by Dr. Lyman Abbott were so radical and far-reaching as to have created almost as great a sensation among conservative people as when Theodore Parker preached at the Music Hall.

In order that you may appreciate the re-

markable advance which has been made by our orthodox friends, and that you may see how some of their ablest men have gone forward along the lines that were marked out by the pioneers of Unitarianism, also how close is their agreement with the conclusions long since reached by the liberal thinkers of our body, let me bring together, for comparison, some of their recent utterances and those of Dr. Channing. This will enable you to understand better than any description of mine the actual situation, and to what extent the theological position which we have always held is now actually taken and defended by men in the opposite camp, so that we may now apply to them, not as an idle compliment, but with sincere cordiality, the words of the French officer, "Our friends, the enemy."

Take the new interpretation of the Bible. The whole long, weary, and at times bitter controversy between the liberals and the orthodox may be summed up in one question, whether the book is literally and infallibly the *Word of God*, or only *contains* the word of God. The old theory was that the Scriptures are divinely inspired throughout, and therefore contain no errors of doctrine, no misstatement of facts: whereas the liberal teaching has been that the book was a human production, a compilation of many books, most of unknown authorship. These books show the gradual evolution of religious thought among the Jews from the time of the patriarchs until Christ: hence they contain an admixture of truth and error, of gross and cruel superstitions and of the noblest moral sentiments. Said Dr. Channing, "The Bible is a book written by men, for men, in the language of men, and its meaning is to be sought in the same manner as that of other books." This is precisely the ground to-day taken by Dr. A. Briggs, who has been in danger of excommunication from the Presbyterian body on account of his heresies. The old-fashioned Presbyterian believes that his faith stands or falls with the verbal accuracy of the Scriptures. Dr. Briggs denounces this as a superstition. It is the blind worship of a book. It is Bibliolatry. Heber Newton says, "The Bible shows us the growth of Israel's religion from coarse, cruel barbarism and fetichism, from low polytheistic idolatries, up, through the inspiration of a series of great men, to the recognition of the Eternal and Infinite Being." Says Dr. T. T. Munger: "The Bible is not a revelation, but a history of a revelation. Every writer of the Bible wrote under human limitations." Says Rev. Washington Gladden: "The Bible is a record of the development of righteousness in the world. It is not infallible either historically or scientifically, or morally." Prof. J. Henry Thayer, addressing an evangelical audience in Boston, made to them this startling statement: "The critics are agreed that the view of Scripture in which you and I were educated, which has been prevalent in New England for generations, is untenable." Such announcements are received by most persons in the orthodox world as novel and startling declarations; but to us they are no novelty, for upon this very belief we have always proceeded in examining the contents of the Bible, pointing out its errors and inconsistencies and setting aside the crude and immoral teachings which belong to a past age, while reverently holding fast to all the pure, true, beautiful things which it also contains.

In regard to the doctrine of inspiration, the idea of Channing was that inspiration is "a free gift incessantly poured out by God upon every willing mind." "It is not capricious," said Theodore Parker, "but is a constant force." To Unitarians, as you well know, this is a commonplace truth. Says Dr. Abbott, "Inspiration is the breathing of God, the touch of God on the soul of man, —as universal as the race,—but reaching its highest manifestation in the prophets of the Hebrew people." Says Dr. Munger: "Inspiration is God's breath. . . . The theories of the last generation are now fast disappearing,— a plenary inspiration covering all scientific and historical references, . . . none of these are any longer insisted upon." Washington Gladden says: "God never designed to give us an infallible book. The same divine influence which illumines the Bible is also waiting to enlighten our minds." These statements, again, are exactly in line with what has always been taught in this church; namely, that God's spirit is poured out freely upon all his children, that some receive more and some less of the divine influence, and that the only difference between the saints and prophets of the olden time and God's faithful ser-

vants here and now is a difference in degree, never a difference in kind.

So, too, we have always held that a divine revelation did not come merely to the Jews or to a few chosen ones in Israel, but has come at all times and in some measure to the pure in heart, the humble, the faithful, in every land, and especially to those who sought and loved the truth. To us this has been a grand, helpful, and comforting belief; and to-day we rejoice that our orthodox friends are beginning to find it out. Dr. Munger says, "Revelation is an unveiling of the thought and feeling of God to men, in response to which they become sons of the Most High." Dr. Abbott says, "Revelation is a progressive unfolding, man continually growing in knowledge of God as the veil of ignorance and degradation is taken away."

Again, we are glad to notice that our thought about incarnation is gradually growing in favor in orthodox circles. I beg you to bear in mind that, when I say "our" thought, I do not presume to say that we have any exclusive right to it. It is God's truth, not ours. Only we, as a religious body, have always insisted upon it, emphasized it, and urged it as a beautiful spiritual belief, and have, moreover, been sharply abused and condemned for so doing. Well, our thought is that God is incarnated in every soul, that a part of his divinity dwells in every human being, and that the divinity of Jesus, instead of being a miraculous or exceptional thing, only proves the rule, and persuades us to believe that, if God was in Christ, he is in us all in the same way; that what Jesus possessed in the highest degree is possible for all his disciples in some measure; and that, the more faithful and obedient we are to the will of God, the more shall we receive, even as Jesus did, of the divine love and wisdom and power. "Though so far above us," said Channing, "he is still one of us, and is only an illustration of the capacities which we all possess." "I am persuaded that there is not a glory, virtue, power, or joy possessed by Jesus Christ to which his disciples will not successively rise." Says Dr. Abbott: "God was in Christ reconciling the world to himself, but we believe he was in a *human* Christ. . . . It was a *man* that was lifted up to be the recipient of the divine glory and the manifestation of the divine personality to all coming ages. . . . Out of such as you and I God is making a humanity that will be gloriously manifested at last in one which fulfils to the full the type presented by Jesus Christ." Now, if you recall the one special view under which the Unitarians have always chosen and loved to present Jesus, it was as the type of humanity, *the ideal man*, as the *divine representative* of that which we all, under God, may aspire to become. Dr. Abbott believes that Jesus was a man, but a man filled with the spirit of God. This is Unitarianism pure and simple, as set forth by Channing, James Freeman Clarke, and Dr. Furness. It is quite another thing, you notice, from the "second person in the eternal trinity." Jesus is not "very God of very God," as set forth in the creeds. When Dr. Abbott was installed as successor to Henry Ward Beecher, as pastor of the Plymouth Church, Brooklyn, he was expressly asked by one of the council to define the trinity. He replied: "I never use the word 'trinity,' nor the expression 'three persons in one God,' nor 'three substances and one essence.' I believe in only one God. There is one divine Spirit which fills all the universe with his presence." To Dr. Abbott, Jesus is only a manifestation of the one God; and this was precisely Channing's idea. In a little book, recently published by Dr. Eaton, an Episcopalian, called the "Heart of the Creeds," he says: "Triads or trinities belonged to many religious and philosophical systems before Christianity. The number three was a sacred or mystic symbol, and as such was borrowed by the early Christians from the Greeks at Alexandria. In the Latin Church the doctrine soon hardened into what seems very like a belief in three Gods, and in the Calvinistic theology of New England there can be no doubt that a belief prevailed very nearly allied to heathen polytheism." Now, it was against this heathen polytheism, this belief in three Gods, that Dr. Channing so earnestly protested. To-day that protest is heard and obeyed by the leaders of the very churches which at that time spared no pains to condemn him for his monstrous heresies.

Take one more point, upon which the advance-guard of the older churches is pressing very close to the teachings of Unitarianism. I refer to the terms and conditions of

salvation. You know that for centuries the Church has taught a scheme of salvation by which the blood of Christ was made the one essential condition of divine pardon for the repentant sinner. The sacrifice of Christ upon the cross, by which he took upon himself the sins of a fallen world and made an infinite atonement to almighty God, so vindicated the justice of God, or so appeased his righteous anger, that all who accept the merits of Christ are saved, whereas all who neglect or refuse to accept Christ as their Saviour and substitute are eternally lost. This is the popular scheme of salvation, which, in one form or another, has been taught for centuries by all orthodox churches, whether Catholic or Protestant. The Unitarians, however, have always tried to show how unjust, unreasonable, and even immoral was this doctrine, and how utterly incompatible with the perfect wisdom, justice, and love of our heavenly Father. All along we have said that salvation depended solely upon purity of life and character and upon personal righteousness before God, that whosoever loves and obeys the will of God shall be saved. Hence we now rejoice, and with exceeding great joy, to see that this old heathenish idea of redemption through a cruel bloody sacrifice is passing away. Says Dr. Abbott: "Salvation is not the recovery of the race or a part of the race from a state of fall into which it has stumbled: it is the great process of education and development. . . . Reconciliation or atonement is not a mere letting men off from penalty: it is not mere putting aside of anger or wrath. We do not believe, and we are ready to profess our unbelief, that God looked on his great family of children with wrath and hatred, and that it required the blood of Christ to extinguish the flames that were burning in his soul. If that is atonement, we do not believe in it. We believe that God is reconciling the world to himself by taking the world to himself, pouring his own heart into it, filling it with his presence, doing more than relieving it from penalty and more than cleansing it from sin: he is transforming it and re-creating it and making it divine." Mr. Beecher once declared with tremendous earnestness, "The idea that God had determined to destroy the whole world, and that Jesus Christ said, 'I will go on earth and die in their stead,' is a doctrine as infernal as if it had come from the bottomless pit." Says Prof. Ely, "Salvation means righteousness in all the earth." Thus the bloody sacrifice of Jesus, which Mr. Moody holds up as the most essential and divine act in his entire life, is being set aside as contrary to the purest teachings of the Master himself. In future men will preach less about the vicarious and sacrificial nature of Christ's death, and more about his life, his love, his sublime example, and his moral influence. For, having placed the emphasis upon these last, which to us are the vital elements of Christianity, we have often been accused of "denying our Lord, who died to save us, and bought us by his precious blood."

There are still other points of doctrine in regard to which the New Theology is equally outspoken. It rejects the old ideas of "election," and "foreordination," of "total depravity," and infant damnation, the regeneration of infants by baptism, the damnation of unconverted heathen, and the fixed and everlasting condition of joy in heaven or of misery in hell in the future life. I have many excellent evangelical friends who grow indignant and charge me with misrepresenting them, when I declare that it is orthodox to believe in eternal punishment and in a personal devil.

More than ten years ago Mr. Beecher, who accepted the principles of evolution and clearly foresaw the impending crisis, wrote: "To admit the truth of evolution is to yield up the reigning theology. It is to change the whole notion of man's origin and nature, the problem of human life, the philosophy of morality, the structure of moral government as taught in the dominant theologies of the Christian world, the fall of man in Adam, the theory of sin, and the method of atoning for it. . . . The doctrine of the fall of man in Adam is not an extreme or antiquated notion. It is *fundamental to the whole orthodox theology of the world.* That system could not stand a moment if it be exploded. It is the working theory of the Christian theology as much to-day as it was five hundred years ago. But men no longer preach doctrines to which they swore in their ordination vows, or they give them *new meanings at variance with historic fact.*"

Now, when we stop to consider how long

and how persistently these dreadful doctrines have been maintained, what suspense and anguish they have brought to thousands of tender hearts, how many men they have driven from the Church and into infidelity and atheism, and also how terribly those liberals have been denounced who refused to accept these ideas, how they were often denied even the name "Christian," and were cut off from all fellowship with the evangelical bodies, we are undoubtedly thankful that the long expected day of pure, spiritual Christianity is at hand, and that a more reasonable, just, and humane religion is destined to prevail. For myself, while I rejoice profoundly at these most welcome signs of the times, it is with no sense of triumph or exultation that I see the light spreading, and the ideas and principles so dear to us at last winning that favor and recognition to which they are in every way entitled. Rather do I lament for the great mass of orthodox men and women who still hold back in distrust, who still hide away from the light and learning of our time, who still evade the plain issues of truth and honesty which are urged upon them, and still cling to dead traditions and outgrown creeds in which they no longer believe.

In this new and onward movement we shall probably pass through the same slow process of transition which has marked every moral reform that ever emancipated men from bondage and superstition. First, a period of contention and persecution; second, a period of gradual and general conversion to the new ideas; third, a period when everybody will eagerly declare, "Why, we always thought so." I venture to predict that twenty years from now it will be difficult to find among the intelligent Protestants of this land any one, in any denomination, who will be willing to admit that he ever held the teachings of the old theology which are to-day called in question. Now, mark my word: what is to-day taught by the leaders will be to-morrow accepted by the masses. The heresy of this generation will become the orthodoxy of the next, and the commonplaces of Unitarians and Universalists will become the accepted and popular form of Christianity in the twentieth century. For all this let us give thanks. Let us devoutly praise God, not only that it was our privilege to be free-born, but also that it is given us to live to witness the wonderful moral transformation, the intellectual progress and theological revolution which are now going on. "Truly do I say to you that many prophets and righteous men desired to see the things which ye see and did not see them, and to hear the things which ye hear and did not hear them." Many an earnest, devoted student, many an heroic reformer, many a pure-minded, consecrated preacher, who has taught, toiled, and prayed for God's kingdom of truth and righteousness, would have closed his eyes upon the bitter censures and condemnation of men in perfect peace, could he have been permitted to foresee the final triumph of the sacred cause for which he laid down his life. Oh, ye noble and venerated shades of Channing, Ware, Norton, Dewey, Parker, Clarke, Bellows, and Hedge, your words and works were not unavailing! Ye did not toil and write and pray for naught!

It is our duty, however, not to waste time in idle congratulations, but rather to look about us and see what still remains to be done. Two things are clear: (1) to welcome, as cordially as we may, all those who are advancing so rapidly toward our position, to show our readiness to forget the old feuds and contentions, and to join in hearty co-operation with them, not for our truth, nor yet for their truth, but for God's truth, which is above and beyond us all; (2) to do all that we can to commend this "New Theology," our old theology, to those who are still in ignorance or doubt concerning it. What we prize above all is the pure, reasonable, practical interpretation of the gospel of Jesus. And our highest aim, as his disciples, should be to prove to the world how good, beautiful, helpful, and comforting that gospel is, when freed from the errors, terrors, and superstitions which the churches and creeds have laid upon it.

By land and sea I travelled wide:
  My thought the earth could span;
And wearily I turned and cried,
  "O little world of man!"

I wandered by a green wood's side
  The distance of a rod:
My eyes were opened, and I cried,
  "O mighty world of God!"

—*F. W. Bourdillon.*

FÉNELON: A SKETCH.

I.

More light is wanted on Fénelon's early life, and on the secret causes of his expulsion from the French capital and court. For very few, I imagine, can suppose that we know the whole of that mysterious history. The hate of Louis XIV. for Fénelon — a hate that lasted until death — needs some other and graver explanation than has yet been given of it. Neither the religious question nor the court cabals sufficiently explain it. It was personal, and will be found — if it be ever found — to have originated in some real or imaginary personal affront which wounded the *amour propre* of the monarch, and, therefore, by a mean-minded man, could never be forgiven.

Yet Fénelon, under stress of conscience, was the last man willingly to give offence even to the poorest of men. If he did so, it was because he was compelled to do it. He was an incarnation of gentleness, meekness, love,— perhaps the most perfect representation of the Johannine spirit that the world has seen for some centuries. It is almost impossible to understand how some men remain where they are; and, looking at the general character and temper of the Gallican Church of Fénelon's day, it is difficult sometimes to understand, not merely his position, but his membership in that corrupt community. One would almost have thought that such a pure and single-minded man would have come out from her, and touched no more "the unclean thing." But, instead, we find him, although under a cloud, one of the most influential of her leaders, and the most humbly submissive of her sons. The most flagrant injustice could not shake his loyalty to her. Whatever corruption there was did not corrupt him. Men of such character have been the salvation of the organized Church in all ages.

Of Fénelon's early life, as I have already said, we know but little. He was born in 1651, in Perigord, of a noble family, and his ancestry can be traced back for some centuries. For the first twelve years of his life he was educated at home, where he obtained one of the best of all educations. Then he was sent to Paris, and being devoted to "the Church," and of extraordinary talents and promise, was put forward to preach at fifteen years of age. Having finished his course of theology, he passed some years in the retreat of Saint Sulpice, and then, at the age of twenty-four, his future destiny as a priest was unalterably fixed. He resolved to become a missionary to Canada, but on grounds of delicate health he was not allowed to go. Next we find him working with zeal and assiduity amongst the vicious and the poor of Paris; but the missionary spirit was not quenched, and he thought with enthusiasm of going to Greece. Again he was prevented, and then he was appointed Superior of the New Catholics,— *i.e.*, of women converted from Protestantism. The naturalness of his letters to members of his family and others, written at this time, show that the priest, however devoted, had not absorbed the man. In fact, his correspondence, all through his life, exhibited a wonderful tenderness of natural feeling, abounding in affectionate and playful expressions, as did his life in acts of personal kindness and benevolence. His character was soon known; and he was sent, after the fatal Revocation of the Edict of Nantes, to quiet the troubled districts where the persecuted Huguenots had been. It was important to select for the task men well versed in controversy, benevolent, patient, and persuasive. Louis XIV. was informed of the peculiar fitness of Fénelon to the office through his sweetness and sincerity, and appointed him to the province of Poitou. Fénelon does not seem to have had much opinion of the Huguenots; nor does he, so far as I can see, seem to have had much success amongst them. But he went busily to work, and treated his proselytes with a gentleness and charity that gained their hearts. Perhaps it is in this office that we may find the foundation of his toleration for all religious sects.

It was while he held this office that he made the acquaintance of Bossuet, that grand preacher and controversialist, but envious and malignant man. Fénelon at once became his friend and pupil. He listened to him with docility, he admired his erudition and his eloquence, he revered his character, his age, his labors. He visited him at Germigny, his country residence, where they had stated hours of prayer, meditation, and conversation, and passed their

days in instructive intercourse. Fénelon lived also in society with the most distinguished and excellent men of the age.

Fénelon's appointment as tutor to the Duke of Burgundy, the heir to the throne, was his first great public appointment. He had a deep sense of responsibility in educating the future sovereign of France. We owe his fables, many of his dialogues, and his great work "Telemachus" to his plan of forming the mind and character of his pupil. In short, he threw all his power, not merely of labor, but of judgment, conscience, and affection, into his work, and was rewarded, as is well known, by a singular success in the formation and even resolution of character. Whatever his grandfather, the king, might afterward say or prohibit, the young duke gave his heart to Fénelon; and this mutual attachment did not cease until the all too early death of the prince.

At the beginning of this time Fénelon was a favorite at court. The king and Madame de Maintenon were his friends, and he could look forward with confidence — if he did look forward — to holding the highest ecclesiastical position in France. The probability is that the first cause of alienation arose with Bossuet. Bossuet saw Fénelon's influence with anger. The rise of Fénelon, he seemed to think, would involve, if not his fall, which could hardly be, his comparative obscuration. He sowed distrust and jealousy, hounded on pope and king against the humble but now eminent man whom he chose to consider his rival, and stopped at no meanness or vice to accomplish his success. Unfortunately, Fénelon's friendship with Madame Guyon, and his temporary identification with the Quietists, gave Bossuet a handle. The malignant bishop hissed the word "heretic," and his work was done.

No doubt Fénelon gave occasion for the charge of heresy; but if the king and Bossuet had not hated him nobody would have dreamed of insinuating such a charge, especially against such a man. But the object in this case was not to defend the truth, but to pull down the man. Fénelon wrote,— the worst thing he could have done. I have read what he wrote. There is some confusion of thought, but no heresy. When people are determined to fix heresy, it is not difficult to do it. Love will make a mountain into a molehill: hatred will make a molehill into a mountain.

The dispute between Fénelon and Bossuet related to the possibility of men being influenced by the pure and disinterested love of God. Never were two great men more unlike. Fénelon, in his writings, exhibits more of the qualities which predispose to religious feelings than any other equally conspicuous person,— a mind so pure as steadily to contemplate supreme excellence; a heart capable of being touched and affected by the contemplation; a gentle and modest spirit, not elated by the privilege, but seeing its own want of worth as it came nearer to such brightness, and disposed to treat with compassionate forbearance those errors in others of which it felt a humbling consciousness. Bossuet was rather a great minister in the ecclesiastical commonwealth, employing knowledge, eloquence, argument, the energy of his character, the influence and even authority of his station, to vanquish opponents, to extirpate revolters, and sometimes, with a patrician firmness, to withstand the dictatorial encroachment of the Roman pontiff on the spiritual aristocracy of France. Louis XIV. came to distrust so fine a spirit as Fénelon. Even birth, urbanity, and accomplishment, and vivacity were an insufficient atonement for his genius and virtue,— especially for his virtue. The king appears to have early suspected that a mind moved by such benevolence might imagine examples for his grandson which the world would consider a satire on his own reign; and, in truth, in the principles Fénelon instilled into his royal pupil Louis saw the condemnation of himself. Madame de Maintenon also became unfriendly: in matters of religion, her elastic conscience made it perfectly easy for her always to adopt the views of Louis. Besides this, Fénelon forfeited her good graces by discouraging her projects for at least a nearer approach to a seat on the throne. He offended her by obeying her commands in laying before her an account of her faults, and some of those of her royal husband, which was probably more painfully felt for its mildness, justice, and refined observation. An opportunity for driving such an intruder from the court presented itself somewhat strangely in the form of a subtle controversy

on one of the most abstruse questions of metaphysical theology.

Molinos, a Spanish priest, reviving and perhaps exaggerating the maxims of the ancient Mystics, had recently taught that Christian perfection consisted in the pure love of God, without hope of reward or fear of punishment. He maintained that man must annihilate himself, or reduce his mind to an absolute quiescence, in order to enjoy God. He spread his doctrine at Rome, where he drew around him a great number of proselytes. His system was developed by him in a book entitled "Spiritual Conduct," which obtained great success. According to him, mystical theology is not learned by study: it is a science of sentiment received from God. The sublimest prayer is silent thought, in which you desire to think nothing. Contemplation leads to the divine union and to internal repose. Absorbed in that union, the soul has no care of the excesses to which the body may give itself up. These opinions constituted an offence, and Molinos expiated it by seven years' imprisonment in the dungeons of the Roman Inquisition. Among his followers were Malaval of Marseilles, Desmarets de Saint Sorlin, the Jesuit Guilloré, the Barnabite Lacombe, and, in the first position, Madame Guyon.

S. Fletcher Williams.

Scarborough, Eng.

THE STRIFES OF CHRISTIANITY.

HOW MAY THEY BE STOPPED?

There seems one very obvious lesson to be drawn from the Oxford or Tractarian movement, as it was called. This movement commenced a few years prior to 1840, and continued for a considerable time after that date. It was originated by some of the younger members of the Church of England, who were dissatisfied with the then condition of the Anglican Church. They were earnest, learned, active, energetic, conscientious men. They were persuaded that the hope of humanity was in Christianity, and that Christianity was not the vitalizing, active, controlling power that it ought to be and might be. Upward of ninety tracts were published, the larger part of which were written by one person, but all of which received the assent of a considerable party in the Church and expressed the views of that party. A controversy arose which profoundly agitated the whole Church, and occasioned great excitement throughout the entire religious community of England and church circles in other countries. There was fervent heat, not a little bitterness, and a great amount of ink shed.

One result — I do not say the only one — was that some of those most actively engaged seceded to the Church of Rome, some remained in the Church of England, some became agnostics. For my present purpose it is unnecessary to inquire into the grounds or details of the controversy. This only, that all the parties believed that Christianity and the Christian life depend upon certain institutions visible to the eye, and upon certain dogmas or propositions to be assented to by the mind, and that these are necessary to the sure and saving influence of Jesus Christ in the human heart. These learned, pious, and able men whose hearts were sincerely devoted to the cause of religion could not, however, agree, and split up into what were really hostile camps, and expended a large amount, if not the most, of their energies in their contests with each other.

Now, if Jesus Christ came into the world to be the way, the truth, and the life to the people of this world, with all their variety of capacities, powers, character and tendencies, if he came to seek and to save, if he came that men might have life, and have it more abundantly, is it possible that he left his work in such condition that sincere inquirers, those who would be his devoted followers and disciples, availing themselves of every aid attainable, cannot agree as to what is *essential* to believe and to do? Is this consistent with the goodness which inspired his mission?

We know very little of the history of Christianity during the earlier centuries of our era. But the earliest authentic history of the Christian Church we have begins with strife and discord about opinions and outward institutions, and this strife and discord make a prominent feature in the whole record. Whole libraries of books have been written on the various subjects involved. And what has it all amounted to? The world to-day is no nearer an agreement

than it ever has been. No, nor so near; because, with the advance of science and the increase of knowledge, there have been added new elements to the discussion. If history and experience prove anything, they establish, beyond peradventure, that the human mind is so constituted that men cannot agree upon speculative questions of religious faith and dogma.

Is there, then, no hope but that discord shall continue in the future, as it has in that past which it has done so much to make wretched and the recital of which is so dreary? Thanks to the Giver of all good, there is abundant hope! When men will learn that they are to look to Jesus Christ simply, as the way, the truth, and the life, and that no dogma or creed is essential to the reception of his spirit in the heart, and that his spirit is the one and only thing needful to the highest development of heart and life, then all can work in harmony, and expend their whole force and energy in the elevation and regeneration of humanity. When men can learn to say,—

"Our Friend, our Brother, and our Lord,
What may thy service be?
Nor name, nor form, nor ritual word,
But simply following thee,"

then will the din of controversy be hushed, the strife of discord cease, and the kingdom of God come with a power and blessing yet unknown.

A. S. Wheeler.

Boston, Mass.

A FREE STATE AND A LIBERAL CHURCH.

Among a people religiously free,—that is, recognizing no other spiritual authority than that of the conscience,—surely there could be no other than a republican form of government. Having discarded the despots of the soul, such a people could have no use for kings. There is even reason to think that the loosening of religious bonds consequent upon the Reformation of the sixteenth century is at the bottom of the political movement which, since that day, has so largely reduced despotic power in the civilized world. The more independent sects have steadily favored the tendency toward republican institutions, while the churches of authority have as steadily opposed that tendency. Thus the Roman Church from its record can be counted on to favor kingly rule on all occasions. And this is perfectly natural, and, we may say, inevitable, since that Church is itself founded on arbitrary authority. The same is true of the Greek Church, and, in a less degree, of the Anglican. Everywhere an autocracy in spiritual things seems to suggest and authorize an autocracy in civil affairs.

There is, therefore, a more or less covert enmity on the part of ecclesiasticism against democracy, manifesting itself in strenuous opposition to free institutions where they are not yet established, and in an insidious effort to undermine them where they are established. The effort is ever being made to introduce into the constitution of the State and the administration of its affairs something of the ecclesiastical order,—something that shall infringe upon personal liberty, and commit the law of the land to churchly creed and custom. Some of the freer sects, it is fair to say, oppose these pretensions: nevertheless, on the whole, the Church is a dead weight on the neck of democracy, retarding mightily the development of free institutions. France, Italy, and Spain are present illustrations. In the Central American and South American republics its influence has despoiled liberty of almost everything but the name, and nothing could be more fatal to the principles on which the government of the United States is founded than the rise to dominant power of some one of the great sects.

The idea of a free State, with government of the people, by the people, for the people, is heretical according to all the ancient standards of Orthodoxy. It is a contrivance of Satan to get a fair field on which to fight his battle. It is conceived in the same spirit as are our liberal churches, which, according to many, are an invention of the evil one. It is open to all, without question as to creed or color or previous condition of servitude. Christian and Buddhist, theist and atheist, may come, say their best word, do their best deed, and nobody shall stop their mouth or tie their hands. Whatever convictions one may have about religion, society, government, he may talk wherever he can find a hearer, print and publish as

he will; for in the free State, as in the free Church, the principle is held that truth is able to stand alone, and is in no danger of being demolished by argument. Indeed, the ideal republic has many points of resemblance to a free church. A free church, in the sense in which I am using the words, is one in which there is no exclusion for opinion's sake, a fellowship to which all are welcomed who are inclined to come for spiritual profit, bringing with them every one his own creed, his own customs; a body independent in all things, choosing its own officers, making its own laws, seeking its own ends. All this is to be said just as well of the republic. It, too, is independent, "congregational." The people govern themselves, owing no allegiance to any outside power. There is no exclusion on account of political or other opinions from any right or privilege. From every land under the sun the pilgrim may come and bring his God with him. Citizenship is his if he wants it, without a question as to his political or religious faith; and nothing but crime or misdemeanor shall ever abridge the immunities which that citizenship confers. Surely, the free State is the counterpart of the free Church. Both have their doors thrown open to all comers,—inner doors as well as outer,—so that the ends of the earth may gather, and no conscience be in abeyance. The two institutions are the outcome of one sentiment; namely, a recognition of the equal and inalienable rights of man.

One cannot be republican, cannot believe in a republic, without committing himself in a most practical way to the very principles of our liberal faith. It is a wonder to me that so few people see this. They join in the invitation which America extends to people of various nationalities and faiths: "Come here, if you would like to join us. Our lands are broad, but not broader than our sympathies. Come, and we will divide with you our heritage of liberty and opportunity: you shall be free to speak your word, to build up your industries, to bring in any decent customs. In the name of theRepublic, we will take you by the hand and make you as our own brothers." This is precisely in the spirit of the invitation that a liberal church extends to outsiders to come into its membership. And why should not all believers in the free State carry the same generous spirit into the religious field, and make the Church at least as broad, as kindly, as open-hearted? Shall not religion have as much generosity about it as politics? Shall not man be as cordial, as fraternal, in church as on the mart or in the state house? America is a paradise in the imagination of thousands of the European peasantry. We have been to great pains to open the gates of this paradise to those people. How can they who do this find it in their hearts to close against any the gates of whatever real paradise they may have found?

Evidently, the great body of intelligent people in this country,—people who have opinions, and those, too, of their own forming,—are not inclined to any such self-contradiction. The spirit of liberty abides in them, and they are disposed to show in politics and in religion a like liberality. They would empty the old doctrinal formularies of their bitterness and bigotry, and set every soul on its own merits. They would respect the conscience, and have no quarrel with sincerity. They demand of their preachers that the fight be waged against evils, against ignorance and superstition and moral degradation, against oppression and social injustice, that the pulpit champion liberty, justice, righteousness, and leave the old doctrinal disputations to fade out of human recollection. But the preachers, many of them, will not give over the old contention. They plunge into the conflict with ever new zeal, and never tire of consoling their hearers with the proof that man is totally depraved, that hell is hotter than can be expressed in degrees of Fahrenheit, and that it has received into its ardent bosom to retain forever the great majority of the human race thus far unfortunate enough to have been born. They talk of a "nice little, tight little" heaven, measurable with a reed, but amply large enough; for only a few get in there. They have much to tell also about other and yet more inscrutable things, and will blister with anathemas and turn over to everlasting perdition any and all who are so unwise as not to agree with them. If a professor in a theological school departs from the old teaching, in matters that nobody knows anything about, they set up such a hue and cry that all the ears of Christendom are full of it. I cannot think

the laity much approve of this zeal. They are living at peace with their fellows, and see no occasion for fighting. Mr. Froude says he "sometimes wishes the laity would treat their controversial divines as two gentlemen once treated their seconds when they found themselves forced into a duel without knowing what they were quarrelling about. As the principals were being led up to their places, one of them whispered to the other, 'If you will shoot your second, I will shoot mine.'"

The exclusive spirit of the Church in this country, as represented by many of its leaders, is at war with the inclusive spirit of the State,—a condition of things that cannot permanently continue.

Either the republic must narrow its basis and openly discriminate against heretics and heathen, so ceasing to be a free country, or the Church, to keep itself from being forsaken by self-respecting souls, must cease from such discrimination. Church and State cannot go on together and remain what they are now. The contradiction is too palpable. The dogmatists see this quite as well as any of us, and have long been at work to get the State formally to commit itself to the Christian religion, so as virtually to cut off all other religionists and all unbelievers from citizenship. They demand a dogmatic declaration in the Constitution of the United States. In other words, they ask that the free State shall take a step backward, renounce its most fundamental principle, and practically commit suicide.

There is little reason to fear that such a measure will ever carry. We hear less about it now than we did. The injustice of the thing is too glaringly apparent, now that we count so heterogeneous a population.

There is a natural union of Church and State which at least has the virtue of consistency, even where both are in bonds. A despotic church suits perfectly the despotic state in Russia, in Turkey, and elsewhere. England makes no pretence of asserting equal political rights and privileges. We ought not to expect from her recognition of equal religious rights and privileges. The Church of England is the natural companion of the mild and dignified royalty existing there. Here, in America, the religious element in accord with the genius of our civil institutions is not so easily indicated, because it is not separately organized. It is spread through various communions, and lies outside of them, too. It cannot be specifically named; but it embraces those who are free from spiritual bondage, whose faces are set to the light, who seek the truth with avidity, and accept it without requiring of the messenger his credentials. What the strength of this element is in numbers it is impossible to say, but the future belongs to it.

I must think that the conception of a free State is typical of the religion which it will have. And, as I believe that conception will at length be realized in America, I believe a religion will grow up here to correspond with it.

NEWTON M. MANN.

Omaha, Neb.

THE NEW DAY COMING TO WOMEN.

In the pioneer age of a country there can be, in the nature of things, only limited opportunities for education for either sex. But in the history of our land, exceptionally high in some respects as was the place we gave woman from the first, the earliest provisions for education which we made were for one sex only.

Public schools were established in New England within twenty-five years or so of the landing of the Pilgrims at Plymouth. And earlier still—within twenty years of the landing of the Pilgrims—steps had been taken toward the founding of Harvard College. But the public schools were for boys, not for girls; and Harvard College was for young men, not for young women. Nearly a century and a half passed away before we see public schools opened to girls. Hartford was a pioneer in this matter. It admitted girls to its schools in 1771, five years before the beginning of the Revolutionary War.

True, there was a little done for the instruction of girls, all through the last century, by means of what were known as "dame schools"; that is, schools of a very inferior order, in which women—often women who could themselves scarcely more than barely read—would gather a few girls together to teach them manners and the alphabet, and enough beyond that to enable them to spell out the catechism, which they

were required to commit to memory. But it is mere mockery to call this education. Charles Francis Adams tells us that, during the first one hundred and fifty years of our colonial history, "the cultivation of the female mind was regarded with utter indifference." Mrs. Abigail Adams says in one of her letters that "it was fashionable to ridicule female learning."

It appears that, while no provision was made for the instruction of women, they were sometimes arraigned for wearing "wide sleeves, lace tiffany, and such things," while "those given to scolding were condemned to sit publicly, with their tongues held in cleft sticks, or were thrice dipped from a ducking-stool." Well does Miss Mary F. Eastman, commenting on this way of treating women, say, "It would have been better that their tongues had been trained by instruction to becoming speech, or that they had been permitted to drink at the fountain of learning."

By the end of the eighteenth century somewhat better provisions had been made in most New England towns than those afforded by the old "dame schools" for instructing girls; but these provisions were still generally very limited and poor. In 1788 Northampton, one of the most intelligent communities in Massachusetts, and now the seat of Smith College for young women, voted "not to be at any expense for schooling girls." When public schools began to be established for girls, for a long time they were confined principally to the summer. In Newburyport the town graciously voted in 1792 that "during the summer months, when the boys have diminished, the master shall receive girls for instruction in grammar and reading, after the dismission of the boys [in the afternoon], for an hour and a half." In 1803 we find the same town establishing four girls' schools, "to be kept six months in the year, from six to eight o'clock in the morning, and on Thursday afternoon." Thus the misses were at least taught early rising, even if not much else.

In 1789, six years after the close of the Revolutionary War, Boston established "three reading and writing schools," open all the year round to boys, and from April to October open to girls. This seems to have been the first admission of girls in any manner to the "free schools" of that city.

Thus it was that school privileges of a very low order began to be provided for girls in various parts of New England during the latter part of the century preceding this; but it was a long way into our own century before girls were generally put upon an equality with boys, even as regards the most rudimentary instruction of the common schools. For example, in the State of Rhode Island girls did not go to the public schools at all until the year 1828. Gradually, however, the lower grades were opened to all in the different New England States, and by degrees the time was extended during which girls might attend, until at last they were permitted everywhere to go the whole year through, the same as the boys.

In most other parts of the country the condition of things was even less favorable for girls than in New England.

And, when at last public school privileges in the lower grades were generally secured, it was *only* in the *lower* grades. The battle to win for girls and young women opportunities for *higher* education had still to be continued right on, and is only partially won even now.

Female seminaries, as they were called, but very limited in their range of studies, and designed only for the more favored class, were established here and there in New England and the Middle States during the last century. In the early part of this century these grew more numerous, and the work done in them improved. However, the scope of their instruction generally remained very narrow and inadequate. Public high schools were generally closed to girls and young women up to about the middle of the present century, a single generation ago. At first the doors of these were opened just a little, far enough to let girls in for hours when the boys were not present, for part of the year, as had been the case in the lower grades. But so eagerly did the girls crowd in, and so earnestly take up all the work allowed them, that gradually the doors were forced open wider and wider. Newburyport, Mass., established a high school distinctly for girls in the year 1842, and Salem in 1845. Boston did not establish a permanent girls' high school until 1852, almost two hundred years after she had established a Latin school for boys, and more than two

hundred years after the founding of Harvard College for young men.

The high schools once opened, it could be only a question of time when other institutions of higher learning would open also.

Oberlin College was founded in Ohio in 1833, and women were admitted from the first. Mount Holyoke Seminary in Massachusetts was established in 1836, for the purpose of giving to young women opportunities for an education in advance of anything offered up to that time by any woman's school. In 1852 Antioch College was founded in Ohio, and its privileges offered to men and women alike. In 1862 Cornell University was established on the basis of coeducation. Then followed a host of smaller colleges both in the East and the West, together with the great State Universities of Michigan, Wisconsin, Minnesota, Iowa, Kansas, and others, nearly all adopting the principle of coeducation.

Scarcely less important, in 1865 Matthew Vassar founded in Poughkeepsie, N.Y., a college for women,—a real college,— which has been followed since by Smith College, Wellesley, and Bryn Mawr, all of high grade.

Finally, we have rising a new and unique class of institutions aiming to give to women a college training. They are popularly called "annexes"; that is, they are institutions not organically joined to, yet affiliated with, some of the old and influential colleges for young men. Already we have at least three of these: the Harvard Annex, in Cambridge, Mass.; Barnard College, New York, the annex of Columbia; and Evelyn College, the annex of Princeton, in New Jersey.

Nor is this all. Side by side with this steady enlargement of the opportunities for education on the literary side, offered to young women, there has been a corresponding enlargement of opportunities for training in technical, practical, and professional directions.

In the normal schools established in nearly all the States to train persons for the profession of teaching, there have been from the beginning more young women than young men. The art schools of the country are open to women and men alike. After a long effort, one and another of the medical schools of the land have been opened to women, until now they may obtain as good instruction in medicine and surgery as is given to men. Business colleges and schools for typewriting and shorthand are open to both sexes alike. One of the most hopeful signs of the times in the educational field is found in the rapid multiplication of manual training schools, and industrial schools of various kinds, to give to girls and young women, as well as to boys and young men, training of the eye and the hand, and to teach them sewing, cooking, and many other industries, thus fitting them for the practical work of life.

Nor are advantages of an educational kind the only ones that have come to woman.

Her status before the law has been much raised and improved since this century came in, and especially within the past twenty or thirty years. I cannot stop to go into details, but must content myself with merely the statement that many inequalities and injustices under which she labored a generation or two ago, as a wife, as a daughter, as a mother, as a sister, as a wage-earner, as a holder of property, as a manager of business, as a citizen, have been at least in part remedied, even though not a few still remain needing a remedy.

Perhaps in no way does the present contrast more favorably with the past than in the greater freedom accorded to woman as to the work she shall do or the calling she shall follow in life. At the beginning of this century women had practically no choice. One calling was open to her,—scarcely more than one. That was the calling of the housekeeper,—the vocation which embraced all of that manifold work which found its place in the home of that time,—including not only the ordinary housework of to-day and the knitting for the family and the making of the garments of the men as well as the women, but also the spinning and weaving necessary to make the cloth for the family. To nine women out of ten the kitchen was the world. In all but the rarest and most exceptional cases no career was possible to women except that of domestic labor. So narrow and monotonous was the average life of the female part of the population at that time that, when the factory system began to make its appearance in the Eastern States, thousands of young women and girls hailed as a boon the glimpse of

life and the breaking up of the unendurable monotony of their kitchen prisons, obtained by going every day for twelve hours of continuous and severe labor in the mills.

What a change since then! Now many scores of vocations are open to women. To-day a woman may choose her work for an hour or for a year, or her calling for life, almost as freely as may a man. Not quite all vocations that she might be glad to consider are yet open to her; and in many—perhaps I should say most—she yet is under the injustice of being compelled to receive less wages for the same work than is paid to a man. Yet, compared with the past, her liberty and her privileges in the whole matter of choosing her work and shaping her life for herself are very great and very precious. In place of the old bondage, a great freedom has come.

Think what it means that woman has become pre-eminently the teacher of the nation's children and youth. Last century it was not so. Then woman had not the opportunity to teach, and could not have taught if the opportunity had been given her, her ignorance was so great. Then man was the teacher everywhere. How changed is all this now! Now nearly all the primary and grammar schools of the land are taught by women. And up into the high school and into the superintendent's place and into the college she is steadily pressing her way. Why? Not because of favoritism, not because of political influence: she has not that to help herself with as men have, but because she teaches so well.

And think what it means that woman is getting such a place in literature! It is less than fifty years since the door of literature was in any true sense opened to her. Indeed, it is less than twenty years since it was opened to her at all widely; for she could not enter literature on any equality at all with man until she had been given equal educational advantages with him. Yet, in this brief time, see the place she is taking. There is hardly a daily paper now that does not have its woman writers, and often these are among the very best and ablest writers on the paper. Woman editors and proprietors of periodicals—dailies, weeklies, and monthlies, in country and in city—are becoming common. Take up a number of one of our best magazines: often you will find half its articles written by women. Go to the great book publishers of the country and look over their lists of new books, and you will be surprised to see how many are from women's pens,—in some important lines more than half. And these include some of the best books, too, in nearly every department of literature.

In one other direction I notice the enlarging intellectual life of women. That is in the direction of home reading, home study, and such intellectual activity as comes to light in literary clubs and societies. The indications are that the women of the country are gaining upon, if they are not passing by, the men of the country as readers of valuable literature. This the librarians of our great public libraries notice. The female graduates from our high schools, take the country through, are several times more numerous than the male graduates. The students who take the popular Chautauqua courses all over the land are a majority of them women. Much of the best literary activity in all our towns and cities is found in the women's literary clubs of those places.

Now, what do all these things mean? They mean that a new day, indeed, has come to women. They mean that privileges and opportunities are offered to young women in this country to-day, not only such as our mothers and grandmothers did not have, but such as only the boldest of them dared dream could ever come to woman. And yet these magnificent opportunities and privileges are here. They are ours.

And now all this suggests the very serious question: What are the women of to-day, to whom these great privileges have come, going to do with them? Simply aggrandize themselves? Simply use them for their own personal and selfish ends? Simply employ them as the greedy money-getter does his millions, to get other millions with, with no regard for the suffering world that turns pleading eyes to him for pity and help?

No, this must not be. It is for something better than this that all the noble work has been done and all the brave struggle has been carried on that have resulted in these privileges and advantages.

It is an old thought, but it is a true one, and as important as any thought that can come into human life, that privilege creates

obligation. Jesus said that from him to whom much has been given much shall be required.

Others have labored, and we enter into their labor. We must so enter in that the blessings shall not stop with us.

J. T. SUNDERLAND.

DR. HALE AT SEVENTY.

The seventieth birthday of Edward Everett Hale, which occurred on April 3, has been variously celebrated in Boston and other places. It is doubtful if any other living American writer or religious teacher is so widely known and loved as Dr. Hale.

At the reception given to him at the South Congregational Church on April 4, among many other warm and eloquent tributes, the following was read from the poet Whittier: —

A TRIBUTE TO E. E. H.

Never fails thy heart to greet
Noble deeds with warmest beat.
Hands of want and souls in pain
Have not sought thy door in vain.
Thou hast kept thy fealty good
To the human brotherhood.

JOHN G. WHITTIER.

"TRIBUNE" EDITORIAL.

The New York *Tribune* prints the following editorial: —

On the third day of April, 1822, the author of "A Man without a Country" himself began to have a country. So, if figures are as conscientious as they have the reputation of being, he is seventy years old. Arithmetic is arithmetic; but those who know him best, without meaning any disrespect to that popular science, feel to insist that there is a mistake in the reckoning. For Dr. Hale is distinctively and pre-eminently a young man,—one of the boys, in fact, whom his neighbor, Dr. Holmes, loves to celebrate. Take 1822 from 1892 and you get 70, according to conventional subtraction as taught in the school-books. All the same, on this latest birthday Hale cannot possibly confess to more than twenty.

"'Gray temples at twenty?' Yes, white, if we please;
Where the snowflakes fall thickest, there's nothing can freeze."

What Lowell wrote of Emerson when Emerson was sixty-five may with equal felicity be applied to Col. Ingham to-day: "What an antiseptic is a pure life! He has that privilege of the soul which abolishes the calendar, and presents him to us always the unwasted contemporary of his own prime."

A year ago Dr. Hale was introduced to an audience on the Pacific Coast as the best beloved of American authors. That is his proud distinction; and he won it by steadily employing his art as a novelist and a story-teller, not for art's sake, but for humanity's sake. In his recent admirable address upon James Russell Lowell, Mr. Curtis pointed out that the master impulse of Lowell's literary activity was not æsthetic, but moral. The characterization fits Hale still more closely. He is, first of all, a moralist, a philanthropist, a teacher, in the highest and broadest sense of these terms; and his vast and versatile labors out of his pulpit with his pen, just as surely as those in his pulpit with his tongue, have been carried on in obedience to that most practical and beneficent of injunctions: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." It is the general recognition of this fact which has so greatly endeared him to his countrymen. They remember with gratitude and affection as they greet him to-day that this is he who has rendered large and important services to mankind as a man of letters; that this is he who has been a model of what an earnest believer in the brotherhood of man and of what a citizen who is truly public-spirited should be. They believe they understand why it is that he is but twenty now that he is seventy. Their explanation is that, because of his generosity of soul, he has found the service of truth as of beauty perfect freedom, and so has gone on from strength to strength with an optimistic virility begotten of freedom. If they refrain from naming him a second Abou Ben Adhem, it is because they have a strong suspicion that Abou would be proud to be named the Edward Everett Hale of his age.

The *Tribune*, whose columns have frequently been enriched by contributions from his brilliant, incisive pen, tenders Dr. Hale the assurances of its distinguished consideration. May his days be very long in the land which is so greatly indebted to him! Our country—yes, the wide, wide world—is better and brighter because of the power and beauty of his life.

Small service is true service while it lasts:
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.

—*Wordsworth.*

EDWARD EVERETT HALE.

SKETCHED FOR BOYS AND GIRLS.

Do you see that tall man, with a soft felt hat, and a bag in his hand, walking down the street? Watch the people he meets. See their faces brighten; hear the children exclaim, and see how happy they look as he bows, or says "Good-day," or stops for a moment's chat! It seems as if more than half the people he meets know him. Certainly, he must be a great favorite. And now change places, and walk toward him. Note the rugged, strong, picturesque head and face, quiet, and then flashing with light; fun and mischief in the eyes like a boy, but gentleness and kindliness in every feature. Is he young or old? Is it young to be seventy years of age? Is it old when life and sympathy is at its full? But let us see how the man we love, pre-eminently the friend of the children, became old, and how being old he is yet young,—in his very prime.

Edward Everett Hale was born on Tremont Street, opposite the Tremont House. The family moved afterward to the corner of School Street, where the Parker House now stands, and later to Tremont Place, behind the Tremont House. The stories of his boyhood life are located in this vicinity. He was just such a manly boy as Jack or Will is, and was known among his companions as Ned Hale. His bravery and sense of justice were two strong characteristics. He could never bear to see a small boy tormented by a bigger one, nor would he bear imposition himself. One day, having a new hat, and feeling proud of his possession, an older boy in Hamilton Place knocked it off his head. The boy was a strong, big fellow, given to tyrannizing over the younger ones; and this was by no means his first offence. But this time he had make a mistake; for Ned Hale could not stand such bullying as that, and, springing upon the boy, he gave him so sound a thrashing that the rights of the smaller boys after that were respected.

Dr. Hale always says it is a lucky thing to be born in the middle of the family, with brothers and sisters older, and some younger. This was his good luck. And his mother, one of the dearest house-mothers that ever was, loved young people, and made all the boy and girl friends welcome. One of her great pleasures was to listen to their chatter. They were all young together; and in the evening they clustered around the table, whereon was an oil lamp (for gas and kerosene were unknown then), and had their games and books and good times generally. People that we know as celebrated men and women went there then, and were boys and girls with never a thought that they were future poets and statesmen. Sometimes they all went out to a concert, which would begin not later than half-past seven o'clock and be over at nine, in time for a good romp before bed-time. Boston was small then; and the boys knew every private carriage in the city by sight, and could tell its owner.

The father of young Hale was the editor of the *Advertiser*, and he was also connected with the new railroad to Worcester. Here were advantages that few boys enjoyed at that time; and Ned Hale was riding on the locomotive when ten or eleven years old, investigating in his boyish way. And again he was type-setting and making himself at home in his father's printing-office. Of course he went to the Latin school, and of course he coasted down the long slope of the Common. But, as he grew older, he loved the birds and the flowers; and then he grew so tall and big that he got in the way of wandering off by himself and doing a great deal of thinking. When he was thirteen years old, he entered Harvard College. Think of that! But he says boys went to college younger than now. Still, that was young; and at seventeen he graduated, the class choosing him to be their poet. This year of his graduation, for the first time, dancing on the green was a part of the recognized programme of Class Day.

From college Edward Hale went to teach in the Latin School, where he remained two years. He was in his father's office at times, setting type, reporting, sometimes writing editorials, and always ready to do the thing there was to be done, whatever it might be. He studied, too, and was interested in all the social, political, and scientific questions of the day. It may sound like a queer training. His mother's rule, "To get along as well as you can each day," seems to have been his; and one sees now that Dr. Hale never spends time in

worrying over what is gone, but each day he gets along as well as he can. That means, in one of his Wadsworth mottoes, "Look forward, and not back." So we find, when he was twenty years old, he had made up his mind to be a minister, and was licensed to preach.

It is only fair to state here what the young man's ideas of a minister were. I do not think he thought very highly of people who preached on Sunday and lived quietly the rest of the week. He thought the preaching was rather "thrown in." It was a sort of eruption of the volcano from which the fire and enthusiasm of the week's work was thrown. When he was asked to supply a pulpit, he thought it was his duty to spend the week, and help along as well as he could; and so he did. His hosts were surprised to have him stay on, and visit the schools and the poorhouses and examine the roads, and, if need be, put his own shoulder to the wheel. It was good training; and he is indebted to it for many of the broad and intelligent ideas he now holds, for he knows how the people at large live and feel and think.

At last, in 1846, he settled down in Worcester. He was twenty-four, full of life and energy, and before he had been there long he knew the whole town; and the town knew him, placed him on the school committee, made him overseer of the poor, and accepted gladly his definition of a minister. All this time there was no young man quicker at a joke, brighter at repartee, merrier with the young people, or who knew better how to tell a story and amuse the babies than he. He stayed ten years in Worcester, long enough to win the affections of old and young. Indeed, he has never been allowed to slip away from them; and, though thirty-six years have elapsed, it is no uncommon thing to see in his note-book "wedding at Worcester" or "funeral at Worcester."

He was thirty-four years old when he came to Boston as pastor of the South Congregational Church. He had grown older in the face, but the same sweet smile was there that we see now. The children were attracted by him, and he won a most loyal devotion from them. I well remember one Sunday afternoon when the last service was held in the old Washington Street meeting-house, before we left for a newer and grander building. As he pronounced the benediction, we saw a halo around his head. We felt it to be something supernatural, and quite scouted the idea that the little round skylight above the pulpit in the darkening afternoon had aught to do with it.

Dr. Hale laughingly says that one of the children settled him in Boston. Returning from service, the young daughter of the host rushed into the parlor, exclaiming, "Oh, you are going to stay with us."

"What makes you say so?" he asked.

"Oh, I hope you will, for all the young people want you," was the reply; and the "young people" had their way.

More than half his life, then, Dr. Hale has been settled in Boston, the most sympathizing friend and the merriest companion that ever was. No wonder that men, women, and children know him, and people from everywhere come to him for everything imaginable. See what the note-book says:

WHAT THEY WANTED TO-DAY.

A. B. wanted to arrange for a course of lectures on Goethe, Carlyle, Emerson, Arnold, etc.

C. D. wanted a janitorship in the new school-house.

E. F. wanted a letter of introduction to H. I. to ask him for $16,000 for J. K. College.

L. M. wanted $10 for N. O., delicately paid, as N. O. was sensitive.

P. Q. wanted to be made librarian of the R. S. Library.

T. U. wanted a character, and, having lost his, thought he would go to Duluth and turn over a new leaf if we would pay his passage.

V. W. wanted to know where X. I. was, and

Z. wanted to spend the evening.

And this is but one day. There are many more like it in the year; but with patience, unfailing cheerfulness, and love he listens, sympathizes, comforts, and helps.

During the war Dr. Hale was to be seen on the Common, drilling with the men who held themselves in readiness to obey their country's call; and he afterwards went to the front. It was during that terrible time of war that he wrote the "Man without a Country." We all cried over it, we most of us believed it, and to all of us it was a lesson not to be forgotten. But the thirty-

six years of Boston life must be crowded, full as it is, into small space. It is enough to say that no charity or reform in Boston, or elsewhere, that has needed his help, has been allowed to go without it.

In 1870 he wrote the story of "Ten Times One is Ten," the foundation of the Lend a Hand Clubs. Young people not of Boston know him by his famous Wadsworth mottoes, perhaps, better than in any other way,—

Look up, and not down;
Look forward, and not back;
Look out, and not in;
Lend a hand.

Every club that accepts these mottoes is a Lend a Hand Club. The basis is broad, and thousands have built on it. And then he wrote the beautiful story of "In His Name"; and there we find the watchword of the club, and the badge, the Maltese cross. These clubs have multiplied; and there is not a continent where a society using the Wadsworth mottoes may not be found. In our own country there is hardly a city or town without one; and, when last year Dr. Hale went to California, he was the object of many loving attentions from the Harry Wadsworth followers. On one occasion the schools were dismissed, and he was almost buried in flowers brought by the happy children.

Let no boy or girl who has read only these books think that Dr. Hale is not the author of bright and witty stories. There is no brighter fun-loving or fun-giving man in all Boston than he. Did you ever go to the Orphan Asylum on Twelfth Night? Thirty years ago the orphans were changed to another church; and then Dr. Hale, who loved the little girls, instituted the Twelfth Night entertainment at the asylum. Two rings are placed in two large, beautiful cakes; and after music and a story the cakes are cut, and the children find the rings. Was there ever a funnier story than he told this year? The cow mooed and the hen cackled, the donkey brayed and the lamb baa'd, as natural as life, when he told how they came to bring gifts to Mary and the baby. How the children laughed and enjoyed it! and the older ones laughed as well.

Have you ever read "My Double, and How he undid me"? or, better than that, have you ever heard Dr. Hale read it himself? or "Susan's Escort," or "Aunt Caroline's Present," or "Colonel Clipsham's Calendar"? If you haven't, and want to laugh, begin a course of Hale reading at once.

Dr. Hale is a busy man. Every moment is improved. Has he fifteen minutes to spare in the cars, he can sleep. He rests oftentimes by a change of work. He believes in early hours, plenty of sleep, and plenty of nourishing food. So he repairs the great wear and tear of a body which people call overworked. He will work as long as he lives. His work is for others, and his deepest pleasure is making the world better. Many know him as a doctor of divinity, as historian, as poet, as philanthropist, as orator; but we know him and love him best as the young people's friend, companion, and minister. When asked how it happens the young people all love him so, his eyes twinkle and his face looks kindlier than ever as he answers, "It is a case of 'Mary loves the lamb, you know.'" On April 3, 1892, he completed his seventieth year. Let us give thanks for the years that are past, and consecrate our own lives anew in memory of his, so rich and full.—*Mrs. Bernard Whitman, in Every Other Sunday.*

HERE AND THERE IN MY BIBLE NOTE-BOOK.

I.

In Proverbs x. 10 we find the curious passage: "He that winketh with the eye causeth sorrow; but a prating fool shall fall." I am convinced that this verse should not so read. In the first place, the other verses of the chapter show a different structure, in that the antithesis of the first and second clauses is more marked. For example, verse 12 reads: "Hatred stirreth up strifes; but love covereth all transgressions"; verse 1: "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." So on through the chapter.

Secondly, the last clause of verse 10 is the same as the corresponding clause of verse 8. The repetition weakens the thought, and the hiatus mars the rhythm. The clause in question fits verse 8: it does not fit verse 10.

Thus far the internal evidence. Turning

now to the versions, we note in the third place that the Septuagint, which is our chief authority for the text criticism of the Old Testament, gives a different reading; namely, "Whoso winketh with the eye causeth sorrow; but he that reproveth with boldness is a peacemaker." As so read, the verse gives just the antithesis which the context would lead us to expect, and the verse becomes intelligible *and more*.

In the fourth place, the verse might seem to give doubtful advice; and this would account for the suppression of the true reading by a scribe and the substitution of the insipid one which stands in the Hebrew text. There are several places in the Old Testament where such changes as this seem to have been voluntarily made by the scribes.

How the passage has gained as so read! What a suggestive text it at once becomes! But, alas! such is our worship of the Hebrew Bible that only liberal Christians, I suppose, would dare to use it. Yet the New Version gives in the margin the reading I suggest.

He that winketh with the eye, he that sees a neighbor going wrong and pats him on the back with a "You're all right, old fellow,"—ah! this is the easier course, but it causes more sorrow at last. He that reproveth with boldness is the true peacemaker. "The times of this ignorance God winked at," says Paul. God may wink at evil, perhaps; but where has he given to his ministers authority to follow his example?

A. B. Curtis.

Tufts Divinity School.

A NEW BOOK FROM JAPAN.

We are just in receipt of an attractive volume entitled "Christianity and History," written by Rev. Clay MacCauley, the senior member of our Japan mission. The book is published in Tokyo (in English). It has been called into existence to meet the need of the hour in Japan, but seems well calculated to meet a permanent need both there and here.

Dr. Bickersteth, the Bishop of the Episcopal Church in Japan, and others, have been attempting, through the public press and in other ways, to convince the Japanese people that Unitarians are not Christians, but are "assailants of Christianity," "men who burn down the house in which they were born," the "parasites of Christendom," etc. Mr. MacCauley has replied to Dr. Bickersteth by several able and very candid articles in the *Japan Mail;* but, realizing that the subject is of great and permanent importance, he has also prepared with much care this little volume of 100 pages, tracing the history of Christianity from its beginning in the teachings of Jesus to the present time, and showing particularly the relation of Unitarianism to Christianity.

The book is in two parts.

Part I. treats of "The Person of Jesus in Bible and Church." Under this head we have a discussion of (1) The Christology of the New Testament; (2) The Logos Doctrine; (3) The Christology of Unitarianism. These subjects occupy 28 pages.

Part II. is headed "Glimpses of the Evolution and Metamorphoses of Christianity," and occupies the remaining portion (about three-quarters) of the book. First we have described the simple Unitarian Christianity of the first century; then the Christianity of the second century, with the changes that are beginning to manifest themselves; then that of the third century, with its further changes, including the new doctrine of the Trinity; then that of the fourth century, with its Trinity doctrine completed; then that of the fifth century, with its dogmas of Original Sin and Sacramental Grace, and the rise of the Church of Rome as mediator between Christ and man. Next the Christianity of the Middle Ages is described, with its scholasticism and its all-powerful Papal Church. Then we are taken to the fifteenth century, with its Renaissance and its awakening of reason; next to the sixteenth century, with its Protestant Reformation, combining a rational and progressive method in religious thinking with an essentially backward-looking theology; then to the seventeenth century, with its further development of Rationalism; then to the eighteenth, with its Deism, its Evangelical Revival, its Arian and Socinian Unitarianism, and its preparation for a new advance in the evolution of Christianity. Finally, we have the nineteenth century, with its advance of Christianity, through the re-union of Philosophic Rationalism and Christian Faith. The culmination of this is modern Unitarianism, the growth of which, through Amer-

ican Transcendentalism, philosophic thinking, and contact with modern science, is carefully traced.

The book shows clear thinking, much research, and a comprehensive grasp of the subject. As an epitome of Christian History, written from the standpoint of Unitarianism, it is admirable. We know of nothing else that covers the ground so well. It must prove a most effective answer to the criticisms made in Japan upon Unitarianism as being non-Christian. The book will be a strong confirmation of the wisdom of the American Unitarian Association in sending Mr. MacCauley to Japan, and placing him at the head of our new theological school there. At the same time we are disposed to believe that, if an edition of the book could be issued in this country, it would prove itself nearly as useful here as in Japan. Within the last half-dozen years there has been in our churches a gratifying increase in the study of Unitarian history and doctrine: this book would prove an excellent helper and guide in such study.

RELIGION AS A CULT AND RELIGION AS A LIFE.

"Religion does not seem to me now to tend to a *cultus*, as heretofore, but to a heroic life."—*Emerson.*

I am not one who scoffs at ritual. I perceive that symbolism plays a large part in life, that a rose may carry the message of love more eloquently than words. Sign language is the older language; and since, as Lowell says,

> "Words there are none
> For the heart's deepest things,"

'tis well that ceremony can hint what words cannot say; and hence, of course, ceremony has a legitimate place in the vocabulary of religion. The awe which Kant felt when he contemplated the starry heavens without and the moral law within, others will in a measure feel in beholding the stately service. In a high sense, all things material are but signs and types of things spiritual; and, if it be not given a man to look upon the fleecy clouds and see there the love of God, as Emerson saw it, then let the flowing robes tell that love to him if they can.

But mark, if the fruit of ritual be not *good conduct*, it can have no legitimate place in the religion of to-day. Ritual can save only in so far as it instructs and inspires; and the moment it acquires any esteem, except as an educational influence, it becomes an idolatry which debases and takes side with the Pharisee against the Christ. That much of the ritual of the world takes this side, I have no doubt. Against its tendencies, therefore, strong men and women must always exert a vigorous influence; and, whenever they find a ceremony which is esteemed as in itself holy, regardless of the good it does, then must they brand the thing an idol, and begin that dreary but necessary work of smashing the idol, whether they do it with hammer or ridicule. Here, for instance, is the idol of Sunday. Jesus threw it down, but his followers set it up again, and in Puritan times did out-Pharisee the Pharisees in their worship of it. As a day conducive of good, our Sunday is above praise. As a rest from the hurries of the week, as a time when self-aggrandizement gives place to self-improvement, as an hour to shut our ears to the din of the present and listen for the high strains of eternity, I prize the Sunday above all institutions. But if you are to make a fetich of that Sunday, signifying that its observance is pleasing to God, aside from the benefit it confers on mankind here and now, then I will none of it. It becomes a part of a cult, the same in essence, though different in form from the idolatry of the pagans.

Much the same statements can be made in regard to the Bible. To the painstaking and large-minded student the Bible is a source of unending delight and astonishment. Let him reach what exaltation of spirit he may, the Bible yields a responsive strain. Let him fall into what depravity he will allow himself, and, lo! the Bible voices for him the avenging pangs. Soon he finds that its pages sweep the gamut of moral and spiritual experience, and in them, though some semitone may be untouched, they constitute a noble score. Now, this is high praise; and to some of you, who are unaccustomed or unable to draw inspiration from the Bible, it may seem extravagant. Yet, when you shall have learned to allow for its mythical ideas, as you do for the myths of Grecian literature, or learn to take a certain delight in them, as in our

Arthurian legends, then I think you may come to feel, as so many of the broadest and deepest scholars have felt, that here is a book which can be a power for good to every one of us. And yet I would not look upon that Bible as many Protestants do, for all the good I can gain from it. To them it is a book of life, not merely because it inspires them with peace and joy and high desires, but also because in a mystical way it is a passport to heaven. But the moment they find in it anything more than a help to the good life they are regarding it as a sacred idol, not as a holy command.

When we come to consider the regard in which Jesus is held, we find the same difference between regard for him as part of a savage cult and regard for him as an inspirer of goodness. In the host of the Catholics the cult has become supreme; and, when the devout believer depends for salvation upon the administration of the last unction or its substitute, he is at the farthest possible remove from those who esteem Jesus because of his aid to the heroic life. Between these extreme idolaters and the extreme humanitarians there are many orders of compromisers.

To believe that a profession of faith in Jesus has any saving power, is in any way pleasing to God except only in so far as it is a declaration that the man has determined to live an honest and devout life, and is a help thereto, is to keep the function of the mass while transforming its expression,— it is exalting Jesus the rite above Jesus the hero.

Even faith in God is subject to the same dangerous tendency, and may become part of a cult rather than a help to right living. For instance, the use made of the name of God in the taking of an oath, while it is in some senses inspired by sound reason, does yet for the most part form a species of cult. The name of God in this case affects many men as I imagine pagans are affected by the sight of their idol,— a bit awe-struck, perhaps, but in nowise benefited. And the same tendency is noticeable in a larger way. For you will find men, perhaps of the worst sort, who would shrink from being called atheists as a pagan would shrink from striking his idol. With these men God is probably not a living fact. They may never have breathed one genuine prayer, never have gathered either inspiration or restraint from the thought of him; and yet, because the name God has become in a dim sort of a way a part of their cult, they cling to it with a bigoted fanaticism, and in them an inquisition would find many of its most zealous instruments.

In what I have said I have hinted at rather than defined an important aspect of religion. At bottom, of course, I am trying to draw the old-time distinction between the letter that killeth and the spirit that giveth life, and yet also hint at a something which lies back even of this distinction. It is now a commonplace of sociology that primitive phases of thought survive amid the most advanced culture. We know that among primitive peoples religion had little to do with morality; in fact, was a fetichism inspiring intense awe, but not greatly conducing to good conduct. Need I say that a vast deal of that fetichism in refined forms survives to this day, and in many cases passes muster as the devoutest faith? The most ardent liberal can scarce escape this survival, and to the most backward orthodox it supplies the largest part of his religion.

When Emerson wrote, "Religion does not seem to me now to tend to a *cultus*, as heretofore, but to a heroic life," he foresaw the steady decline of this fetichism among us. He perceived that men would reverence the Bible only in so far as it aided them in living a good life; would go to church only so long as they found help or gave help by going; would profess themselves Christian only in so far as they found Christ a guide to righteousness; and would even declare their belief in God only when God had become to them a reality,— the thought of him a hope, a consolation, and a joy.

If Emerson's prediction were to come true suddenly, there would of course be a vast decrease in the *apparent* religion of the world. And people, seeing this decrease, would raise a great hue and cry about the decline of religion. Looking at the actual state of the world, however, we need not let ourselves be disturbed by any such hue and cry. Few grand cathedrals are now built, we may admit. But innumerable hospitals and asylums are dotting the land. Theological discussion is no longer all-absorbing. True; but, while proof-texts are being ignored, truth is eagerly sought in every

nation and throughout all nature. Creeds are falling into decay. Well and good. For it is because men's thoughts are broadening to views too grand for the old creeds to compass. The Bible is no longer a household book, read and revered of all. It would be better if it were more read and loved in the household and the closet. But forget not that the spirit, the thought, the inspiration, of the Bible,— its life-giving part,— is incorporated in the best of our modern writers, so that Isaiah and Jesus speak to us through the words of Longfellow, Emerson, Lessing, and Arnold.

In fact, if we ask whether the influences which make for charity and justice, and purity and reverence are increasing, we need not be discouraged. I would not say that in all respects we excel preceding ages. I would not deny that in our reaction against the fetichism of the old institutions we may throw away some wholesome means of culture. I would not even claim that our thought of God, subject as it has been to a radical revision in the light of recent investigation, is as clear and beneficial as was the thought of him in times past. But I do believe that religion is undergoing a real, a healthy, and a powerful growth, and that, when that growth shall have gone far enough, there will appear the most heroic lives that have yet graced the world.

Forms, ceremonies, rites, will not then have disappeared; but they will have become strictly educational and inspirational, reverenced so long as they subserve these functions, cast away as Jesus cast away the Sabbath when man is regarded as made for them, and not they for man.

ARTHUR M. JUDY.

Davenport, Ia.

SPURGEON COMPARED WITH MOODY, TALMAGE, AND BEECHER.

Notwithstanding the marked differences which distinguish the two men, it is doubtful if any other American preacher so much resembles Spurgeon as does Mr. Moody. Spurgeon had somewhat more learning than Moody, and had read somewhat more widely, though the education and reading of both were limited. Spurgeon possessed very much the better voice, and many graces of oratory wholly wanting in the American. But in temperament, and in both physical and mental characteristics, they had much in common. They had the same independence and strength of will, the same indomitable perseverance, the same courage, the same bluff and hearty ingenuousness of nature, the same breadth of sympathy with all classes of men, the same keen perception and vivid though limited imagination, the same fluency and pointedness of speech, the same happy power of homely and telling illustration, the same crude notions of Biblical literalism and hatred of everything savoring of the "higher criticism," the same abject prostration of intellect in the presence of the *ipse dixits* of "the Book," essentially the same theology, and the same rare ability to organize and to set others at work.

I was several times asked, when in England, how Spurgeon compared with Talmage; for Talmage has a great fame of a certain kind there, as he has here. But, aside from the fact that both are representatives of an extreme form of Orthodoxy, and that both had power to draw great crowds, there has always seemed to me little in common between these two men. Talmage is artificial; Spurgeon was natural. Talmage's sermons are manufactured to order, and are trimmed as adroitly as the sails of a yacht to catch the popular breeze; Spurgeon's sermons sprang out of his own heart and experience and earnest belief as spontaneously and artlessly as a stream gushes from a fountain. Many things that Talmage says are in themselves quite as bright and incisive as anything that we have ever had from Spurgeon; but there is an air of insincerity about them. The Brooklyn preacher forever suggests the red lights, the tin thunder, the powder-flash lightning, of the theatre; while the London preacher was genuine as nature: his thunder and lightning, his storm and shine, his lights and shadows, were always reproductions of what he felt. As to the real value of the work of the two men, therefore, I should rate Spurgeon, as also Moody, very far above the famous pulpit actor of Brooklyn.

Before the death of Henry Ward Beecher it was common to compare Spurgeon and Beecher. This comparison, however, became of necessity, in the main, a contrast, so very different were the men in most particulars. I think they were alike in their gen-

uineness and honesty. Each, too, had remarkable verbal fluency, excellent descriptive powers, great facility in illustration and a ready wit. But in the general character and style of their eloquence, in the range and quality of their thought, and in the mental qualities of the two men, it would be hard to find a greater contrast. Spurgeon's was an essentially narrow mind. Dr. Parker of London said of him that, whatever was his theme or whatever the occasion, he always preached what was at bottom the same sermon. Beecher had one of the broadest, richest, most fruitful minds of the modern world. Spurgeon was essentially a dogmatist. Beecher was as free, as untrammelled a soul, as great a lover of intellectual and spiritual liberty, as the ages have produced. Spurgeon read a good deal; but it was in a few lines, and was all closely connected with his religious creed. Beecher was omnivorous. Science, art, literature, history, poetry, fiction, the Bible, all the Bibles of the world, human nature in all its range, from the babe to the philosopher, from the poor strikers to the millionaires, and nature in its whole range from starry heaven to "the violet by the river's brim," were all his books, of which he never tired.

Spurgeon was essentially a backward looker. His Eden was past. Beecher was a forward looker. To his thought man's Eden was ahead, and toward it he would ever lead his followers on. Hence the growth and progress that is to be marked in his religious views. Hence his acceptance of the doctrine of evolution, and his adjustment, in his later years, of his whole system of religious thinking in harmony with the evolutionary theory. Beecher was an emancipator. Spurgeon had no conception of what emancipation meant. To Beecher God was above all else a Father, and man's relation to God was that of a child to a parent. To Spurgeon God was above all else a king, and man's relation to God was primarily that of a subject. Spurgeon began a Calvinist and ended a Calvinist, seemingly not having progressed an inch in his thinking in the whole forty years of his ministry, and deeply saddened in his last years because he could not keep the religious thinking of England as stationary as his own. Beecher began a Calvinist, but dropped off one after another of the hard and unreasonable features of the creed which he had learned from his father, until at last he came, all except in name, almost absolutely into line with the most unfettered liberal Christianity of the age. While, therefore, the London preacher, as a leader in religious thought, had absolutely no place, the world being no farther advanced in its religious thinking or in the solution of its religious problems because of his living than it would have been, had he never lived at all, the American preacher, on the other hand, was distinctly a progressive thinker and a leader, making his mark upon his age, and doing an important work in bringing Christianity into harmonious adjustment with the thinking and practical needs of our time.

Both Beecher and Spurgeon preached to immense congregations, at home and whereever else they went. Both built up great churches. Spurgeon was doubtless the better organizer, and perhaps as attractive a preacher to the uneducated and the masses of the people. But in range and variety and splendor of oratory, and in wealth of thought, Beecher left Spurgeon so far behind as scarcely to afford any ground for comparison between them. Indeed, there was always this difference between the two which marked them as belonging to wholly different orders of men. Spurgeon drew around him a following of simply "believers," accepters of his doctrine: Beecher drew around him a following of thinkers. Spurgeon influenced a large number of common men and women. Beecher influenced, besides a large number of common men and women, also a very large number of very uncommon men and women,—people who were moulders of public sentiment and leaders of their time. Thus Beecher's influence upon the world was vastly wider, deeper, and more enduring than it was possible, in the nature of the case, for that of Spurgeon to be. J. T. S.

"He is noble that can hang a shield of patience
Between himself and injuries."
—*W. C. Roscoe.*

One thing and one only will save a man or woman from vice or evil, and that is a consecration to some form of truth.—*O. B. Frothingham.*

RESURRECTION.

Now comes the reborn springtime;
  And quickened life once more
In bud and blossom opens
  More lovely than before.

The oak has grown by dying;
  The burning bush is breath.
O miracle! this living
  Which lives by constant death.

And here is revelation,
  And here is truth serene,
That by the death behind them
  Men reach to the unseen.

They once did goodly service,
  Who now are gone to rest;
But good goes on to better,
  And better on to best.

And spring or soul awaking,
  New violets shall start,
And nobler aspirations
  Bloom in the human heart.

What though old creeds lie buried
  Beneath the ages' sod?
The flowers that rise above them
  Look upward still to God.

M. E. B.

Harvard Divinity School.

ILLUSTRATIONS OF UNITARIANISM.

A statement of belief compiled by Rev. Hilary Bygrave, pastor of the Unitarian Church, Belmont, Mass:—

"I believe in one God, the Father of all souls, the Author of all life and blessedness, in heaven and upon earth.

"I believe in Jesus, the Son of God, and the brother of man, the example of all who would live, not after the flesh, but after the spirit.

"I believe the Spirit of God to be the guide and comfort of all who put their trust in him.

"I believe the Bible contains the Word of God, which will make all those who seek it wise unto salvation.

"I believe in the Universal Church, composed of all those, in all ages and all lands, whose desire is to live the life and do the work of God.

"I believe in the Eternal Life, and would endeavor so to live that in other spheres than this I may love and serve God forevermore."

A GOOD WORK FOR GUILDS.

By suggestion of Rev. E. E. Hale, it is proposed to establish in Boston rooms for a "Noonday Rest," where ladies employed can during their noon hour be refreshed by a homelike noon rest, with the opportunity also of enjoying there a lunch brought from home, or of procuring for a small sum a substantial lunch, which now costs them too large a per cent of their earnings.

This enterprise is under the auspices of the Lend a Hand clubs. The committee in charge consists of nine ladies from different sections of the city, who have full assurance that such rooms are not only wanted, but *needed*, by the working-girls; and, if means are provided to *start* the project, it can be made self-supporting in time. They earnestly place it before the consideration of the public, with an appeal for such subscriptions as may be offered to aid the enterprise.

Donations may be sent to

NOONDAY REST,
Lend a Hand Office,
3 Hamilton Place, Boston, Mass.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Spring.

Thou, O Spring! canst renovate
All that high God did first create.
Be still his arm and architect,
Rebuild the ruin, mend defect;
Chemist to vamp old worlds with new,
Coat sea and sky with heavenlier blue,
New tint the plumage of the birds,
And slough decay from grazing herds,
Sweep ruins from the scarped mountain,
Cleanse the torrent at the fountain,
Purge alpine air by towns defiled,
Bring to fair mother fairer child,
Not less renew the heart and brain,
Scatter the sloth, wash out the stain,
Make the aged eye sun-clear,
To parting soul bring grandeur near.
Under gentle types, my Spring
Masks the might of Nature's king,
An energy that searches thorough
From Chaos to the dawning morrow;
Into all our human plight,
The soul's pilgrimage and flight;
In city or in solitude,
Step by step, lifts bad to good,
Without halting, without rest,
Lifting Better up to Best;

Planting seeds of knowledge pure,
Through earth to ripen, through heaven endure.

—*R. W. Emerson.*

MONDAY.

The Great Miracle.

How great the miracle, if ne'er but once,
In all the ages, Spring had garnished earth
With such magnificence of beauty, spread
So lavishly abroad in all her realm!
How happy should we deem the eyes of those
Who lived to see the glory in their day!
And is it less a miracle that now
We see it every year renewed before us?
And is it less divine because it grows
A thing so common that unthinking hearts
Cease to admire the beauty, and forget,
Or never learn, that He whose word of power
At first created earth, and called it good,
Daily creates and blesses it anew?

TUESDAY.

May.

The sun shines bright
This sweet May day:
Its splendid beam of white
And all-revealing light
Searches all things to find
The rich and beautiful and rare;
To pave for busy life a way,
To show the useful still combined
With what most lovely is and fair;
To wake upon the hills the morning breeze,
And bid it chronicle the day
With rustling of fresh leaves
And nodding whitecaps on the sea.
And, having filled the world, it has to spare
For my heart, and filleth me.

On this day how the birds sing!
They like the rich, cool air;
It wooes their merriest notes, and they bring
Their music wild and rare,
And the wonderful beauty of their airy forms
That scarce will bend a twig, but ride on storms,
To deck and glorify the waving woods.
These are the rich and costly goods
That come from distant tropic marts
Of Nature's commerce, that ply their arts,—
For this is living merchandise, with hearts
That feel and bodies made of vital parts,—
To fill the fields with music, and the tree
With progeny melodious and fair;
And, having filled all these, they have to spare
For my heart, and do fill me.

—*J. V. Blake.*

WEDNESDAY.

The Flowers of May.

Beneath both sun and birds the flowers blow.
In these bright days they come and go
According to their seasons, and are glad
To go or come, so they may only show
For their own space their beauties, and give back
To earth and sky the favors they have had.
In field and lane and wood there is no lack
Of these sweet monitors. How fresh they are!
How bright their colors, and how far
Their fragrance sends its message on the air!
I love them well, and like to speak their names,
A plain politeness that each blossom claims
Whene'er the servant season, well arrayed
In golden livery, has duly made
Announcement of arrivals new.
They fill the meadow grass with tender eyes
Full of soft color, and every overarching hue
They can reflect of morning, noon, or evening skies;
They fill the woods with sweetness, and the brooks
With cool images of margined nooks;
The insect appetite they satisfy, and bear
No malice to the honey-seeking bee.
And, having filled all these, they have to spare
For my heart, and do fill me.

—*J. V. Blake.*

THURSDAY.

The Touch of the Divine.

Each grain of sand by sounding sea,
Each trembling leaf on quivering tree,
Each blade of grass on dewy lea,
Speaks volumes of God's love to me!

The pearls that deep in ocean lie,
The twinkling stars that gem the sky,
The sunbeam, caught from noontide's eye,
Direct my thoughts, O God, to thee!

The flowers that deck the fragrant dell,
And o'er me cast their beauty-spell,
I love them,—for they seem to tell
The story of God's love to me!

No matter where I wander free,
By river, lake, or boundless sea,
The touch of God's dear hand I see,
And know by these he loveth me!

—*John Imrie.*

FRIDAY.

Sharing the Cross of Others.

Pour thy blessings, Lord, like showers,
On these barren lives of ours;
Warm and quicken them with grace
Till they bloom and bear apace

Fruit of prayer and fruit of praise,
Holy thoughts and kindly ways,
Loving sacrifices shown
Wheresoever need is known.

Chiefest, Lord, to-day may we
In the sick and suffering see
Those whom thou wouldst have us bless
With fraternal tenderness,
With our treasure freely poured,
With compassion's richer hoard,
With those ministries most dear
To thy stricken children here.

Heavy is the cross they bear,
But our love that cross can share;
Dark thy providence must seem,
But our cheer can cast a gleam
On their lot, and in our turn
Holiest lessons we may learn
Where thine own revealing light
Streams through pain's mysterious night.

—*Harriet McKwen Kimball.*

SATURDAY.

The Reviving World.

Who was it that so lately said
All pulses in thine heart were dead,

Old earth, that now in festal robes
Appearest, as a bride new wed?

Oh, wrapped so late in winding sheet,—
Thy winding sheet, oh, where is fled?

Lo! 'tis an emerald carpet now,
Where the young monarch, Spring, may tread.

He comes, and, a defeated king,
Old Winter to the hills is fled.

The warm wind broke his frosty spear,
And loosed the helmet from his head.

And the weak showers of arrowy sleet
From his strongholds have vainly sped.

All that was sleeping is awake,
And all is living that was dead.

Who listens now can hear the streams
Leap tinkling from their pebbly bed.

Or see them, from their fetters free,
Like silver snakes the meadows thread.

The joy, the life, the hope of earth,
They slept awhile, they were not dead.

O thou who say'st thy sore heart ne'er
With verdure can again be spread;

O thou who mournest them that sleep,
Low lying in an earthly bed,—

Look out on this reviving world,
And be new hopes within thee bred!

—*Archbishop Trench.*

EDITORIAL NOTES.

Before the next number of the *Unitarian* appears some of our important denominational anniversary meetings will have occurred. Those of the American Unitarian Association and the Women's National Alliance will be held as usual in Boston during the last week in May. The American Unitarian Association will present its usual reports at the morning meeting at Tremont Temple, May 24; and in addition addresses upon the work of the Association will be made by Rev. Charles G. Ames and Mr. Arthur Lyman. In the afternoon the missionary field will be surveyed. In the evening a popular mass meeting will be held, to be addressed by noted speakers. The anniversaries of the Western Conference and its allied organization — the Women's Conference — will be held in Chicago, early in the month, probably in connection with All Souls' Church, with evening meetings in the Memorial Baptist Church, and an evening banquet at one of the central hotels. This, we believe, is as far as announcements have been made at the present writing.

Rev. George W. Cutter's sermon, which we print in this issue, gives the best statement we have seen of the close similarity, and in most respects the absolute identity, that exists between the so-called "New Orthodoxy," or "New Theology," of Dr. Lyman Abbott and his friends and Unitarianism. It is questionable whether in *any respect* this "New Orthodoxy" differs from the Unitarianism of Channing, except in its acceptance of the doctrine of evolution,—a doctrine which was not known in Channing's day; while in *nearly* every particular it is impossible to distinguish it from the most representative Unitarianism of our own generation, as seen for example in the writing of Dr. Hedge, Dr. Clarke, Theodore Parker, and Professor Everett.

In one particular, however, we believe that Mr. Cutter is quite too optimistic; namely, in his estimate as to the rapidity with which these very advanced views are going to be accepted by the great orthodoxy sects. In no denomination perhaps have advanced opinions had so clear a field or so long a trial as in the Episcopal of this

country and especially of England. Yet the Broad Church party seems to be gaining little: those best qualified to judge tell us that the High Church party is far outstripping it. So, too, the advanced men in any of the other orthodox denominations, with the possible exception of the Congregationalist, are really very few, and have but a small following, as the votes on the Briggs case too well show. There are good judges who hold that the Methodist body, the largest of all the Protestant sects in this country, is not moving forward at all; indeed, that it is not to-day up to the position occupied by its founder, John Wesley, in the last century. Of course, in any church the man who strikes a new note is more talked about than the thousand who continue to sing the old song; and so we are likely to jump to the conclusion that the new is in the ascendant, even if, in fact, the old be really in the ascendant a thousand to one.

However, in saying all this, we do not mean to express a doubt of the final triumph of the larger and more reasonable religious thought that is rising, under many names, upon our age. We only wish to guard against the formation of too sanguine expectations. Napoleon's rule was, Never underrate your enemy: expect victory, but never expect *too easy* a victory. We think Mr. Cutter expects quite too easy a victory when he says, "I venture to predict that twenty years from now it will be difficult to find among the intelligent Protestants of this land any one, in any denomination, who will be willing to admit that he ever held the teachings of the old theology which are to-day called in question." Let him multiply his twenty years by five or ten, and we can more easily go with him; but even this added time, we suspect, will prove quite too short unless liberal Christianity girds itself to a very high consecration in proclaiming its better gospel. We little realize how tenacious of life religious superstitions are, especially when bolstered up by such mighty ecclesiasticisms as now dominate the Christian world. Doubtless, there is enough light in the east to give us hope that a better religious day is dawning: but as yet it is only dawn. Let us be wise enough to use such new light as has come in drawing tighter the straps of our armor and in buckling on our sword, sure that the great battle of the modern world between religious truth and religious superstition is yet to be a long and hard one, and will continue long after we are dead.

We heard a distinguished scientist say the other day: "It seems to me the daily newspaper press of this country is about as near clean gone to the devil as is possible. I scarcely know of a great daily in America that is fit to go into a home or to be read by decent people. And where is there any outlook for anything better? I confess I can see none." This is very strong. But dare any thoughtful person say it is too strong? And who can see any prospect of improvement? It is not just to class all our dailies together as equally bad. Here and there one makes some effort to keep clean and wholesome. But it is putting the case mildly to say that a large proportion of our daily papers are a disgrace to the country, and to us all. Seemingly, there is no degrading sentiment or degraded class that is not eagerly pandered to, if thereby editions can be sold and money be made. Will intelligent and respectable people submit to this condition of things forever? How is the problem of getting a decent daily paper to be solved? The *Nation* in an article upon "The Boston Press" discusses the *Herald* as a representative of about all that is worst as well as much that is best in American journalism, and makes the following rather stingingly suggestive recommendation, which, however, will apply equally well to other cities than Boston and to other papers besides the *Herald*. Says the *Nation:* "Let Puritan and cultured Boston get the proprietor of the *Herald* to agree to put all his required crimes and scandals on one detached or detachable sheet, and make up the rest of his paper for family reading. Let him then offer to the public a distinctly marked 'Indecent Edition,' containing everything, or a 'Decent Edition,' without the scandal sheet. Let subscribers, at the office or through the newsdealers, indicate which edition they desire, and have no other served to them at their houses. Would not this solve the problem, and might the plan not be adopted in other

cities which have no decent public large enough to support a newspaper of their own?"

Has not the time come for us to have papers established and *endowed* for the *distinct purpose* of *serving the public worthily?* We endow schools and colleges, and thus they are able to lift their eyes above the vulgar demand of the hour. Cannot we have papers put upon the same high plane as the school,—the plane of the educational, the plane of public service? Where is the wealthy and large-minded public benefactor who will give us such a daily paper?

Spirit: "Please, Mr. Saint Peter, may I come in?" Saint Peter: "Who are you?" Spirit: "A trustee of the Metropolitan Museum of Art." Saint Peter: "Are you aware what this day is?" Spirit: "Sunday, your reverence." Saint Peter: "We are not open on Sundays. Good day, sir." *Judge.*

We commend this little colloquy to all those good people who would close the World's Fair on Sunday. Chicago's *hells* are all to be open on Sunday,—its saloons, gambling places, brothels, low theatres. We see no concerted effort being made by our Puritanical friends the country through to get these closed. But the one *heaven*—namely, the fair—large enough and attractive enough to compete successfully with these hells must be closed.

It is strange any thoughtful person can suppose that the way to insure to Chicago a quiet and orderly Sunday during the World's Fair months is to leave the hundreds of thousands of strangers who will crowd the city, idle, and thrown out upon the streets to find their amusement, with all the numberless hell doors of saloons, and other vile places, open on right and left. How much more reasonable and Christian it would be, after having left the fair closed in the forenoon, when churches are holding their services, and when saloons and other bad places can work least mischief, at one o'clock to throw open the Exposition gates for the afternoon and evening for strangers, for the poor, for laboring men and their families, either without charge or at half-price, to see the splendid buildings, the grounds, the treasures of art, the flowers, the historical and archæological collections, the scientific exhibits of many kinds, the wonders of nature, and the products of man from all over the world. Simply let all machinery be still, let no trafficking be carried on, and let such exhibits be closed as require attendants or the performing of any considerable degree of labor. Also, as very important, let the best musical concerts be given, by the Theodore Thomas and other orchestras, both afternoon and evening; and let ample provision be made for speaking at various places on the grounds,—preaching by great preachers, lectures and addresses by eminent men from all over the world, to present their thought on all subjects looking to the promotion of human welfare. Does any candid mind doubt that such a plan would be a priceless boon to the laboring people of Chicago, would give Chicago an incomparably more quiet and orderly Sunday than it will be possible for her to secure in any other way, and would be the most effectual of all possible offsets to the saloons and other vile places which look to Sunday for their richest harvest of death? If the nation will but listen to Jesus, and hear his strong word, "The Sabbath was made for man, not man for the Sabbath," we are sure that some such Sunday arrangement as this for the World's Fair will be made.

WOMAN'S WORD AND WORK.

A YEAR OF UNIQUE BIBLE STUDY.

The Ladies' Union connected with the Unitarian society in Ann Arbor, Mich., is just bringing to a close a prosperous year. Besides its social, charitable, and helpful work of various kinds, it has carried on a fortnightly study class, with an attendance of from twenty-five to forty-five. The subject of study has been "Home Travel in Bible Lands," using Mr. Sunderland's little manual on the subject, prepared for Bible classes and Sunday-schools. The class set out to make a tour of all the lands of the Bible, in a "personally conducted" party, under charge of Mrs. Sunderland. They sailed from New York, landed at Joppa, proceeded to Jerusalem, thence through Southern Palestine to Egypt, then in the track of the children of Israel and Moses to

Sinai, through the wilderness and to Palestine once more, visited all the places of most interest in Palestine, proceeding from south to north, then to Tyre and Sidon in Phœnecia, then to Damascus, to Baalbec, to Palmyra, to Babylon, to Nineveh, through Asia Minor and Greece in the track of Saint Paul, and finally to Rome, whence the party sailed for home. Mr. Sunderland's Manual gives a full and carefully prepared "itinerary" of the journey all through, with references to books where descriptions of the places visited could be found, and full references to Scripture characters and events connected with the places, so that the journey was not only intensely interesting from first to last, but in the highest degree instructive. It is doubtful if in any other way a class can learn so much about the Bible itself (to say nothing about the Bible *countries*) in the same length of time. Taking such a tour gives everything connected with the Scriptures a surprisingly new vividness, interest, and reality. We doubt if we can do other study classes a greater service than by recommending to them to take a similar tour of travel and study through the lands of the Bible. E. R. S.

The sixth regular meeting of the New York League of Unitarian Women was held on Friday, April 1, at eleven o'clock, in Unity Church, Brooklyn, Mrs. Morse presiding.

The meeting was called to order, the reports of the secretary and treasurer were read and adopted. The Religious News Report was read by Mrs. Woude, and the Philanthropic News Report by Mrs. Arnold. Mrs. Williams then spoke on the effort now being made to collect a theological library for students in Japan, and a collection was taken to aid in that work.

Mrs. Catlin then announced that the Unitarian society at Newburg had invited the League to meet with them on April 20. The hearty response indicated that many members of the League would accept the invitation. The subject for the day was "The Economy of Power":—

I. Concentration and Use.
II. Waste.
III. Application of these principles to daily life.

The first speaker was Mrs. Humphrey Swift of New York.

"Concentration of power has been one of the chief aims of man from time immemorial. Such favorable conditions as superiority of brains or the greatest supply of gunpowder have given the ascendency to the national or individual contestant.

"Absolute power and anarchy have generally resulted in a waste of power, the one being a want of organization, the other an organization under an absolute head, permitting no opportunity of developing power, for want of a proper stimulus to personal effort.

"Concentration of power has ceased to be a subject relegated to philosophers for speculation. It has become a living thing, the artisan dealing with the question as well as the capitalist.

"Two forces, combined capital and combined labor, struggling to adjust themselves to the new order of things, are powers that are now agitating the whole human race.

"All over Europe, as well as in this country, we see the desire to concentrate against the *minority*, which represents the governing power, as also the wealthy classes. Through all history we see the ebb and flow of power in the masses, always advancing with the increase of intelligence. Nothing can stem this tide. What are the forces that can direct it?" Mrs. Swift considered at some length the influence of the Christian Church in this matter, but felt that all could not be left to the Church. "A heavy responsibility rests upon the community in regard to public schools. It lies with the intelligent citizen, and not the politician, to make the public school what it should be. A school should be made a perfect haven of joy and contentment to a child instead of the place to which he feels it compulsory to go.

"Because of the methods employed, the child is forced into a mould he does not fit. The needs of the child are not consulted, and time is wasted and training misdirected. Ethics in our schools are as important as reading, writing, and spelling; and teachers not qualified to implant the principles of right and wrong into the minds of the pupils had best lay down their vocation." Mrs. Swift advocated spending much time with our children, giving such training as will fit them for work in life, earnest and thorough.

Let them learn that they have a privilege of citizenship for usefulness which few other countries guarantee; that they have a trust to fulfil, not only in private, but in public life; that force of character is an achievement as well as an inheritance, and if, with the consciousness of this power, they will go forth into life with an unflinching eye to duty, the individual life cannot fail to become a power that will mould nations.

Mrs. Pettengill was the next speaker, and spoke of the *waste* of power. Power is defined as the ability to bring about results through effort. All national reforms, educational efforts, church inspirations, and betterments, in home training, must come from individuals. We are creatures of grand possibilities, and the world is full of glorious opportunities and teeming with abundant need for true and good work from strong and noble workers. And it is possible for each one of us to do something to make

the world better. In the divine economy of life a waste of power, through ignorance or thoughtlessness or misguided effort, is a calamity we cannot measure. We waste our power if we misapply it. There are certain things we can do, and certain other things we cannot do. There are of course certain life duties that we must perforce perform, despite the fact that we may be less capable in them than others. But outside that circle there is a large opportunity for expenditure of effort, where we would be wise and economical, were we to study our individual capability. There would be less waste, and more real work accomplished. Many who are botching work that others might do well would find in themselves and their own environment as grand, and perhaps grander, possibilities than they ever dreamed of in some different directions. "Get *thy* spindle and *thy* distaff ready, and God will send the flax."

There are probably in this city upward of one hundred thousand intelligent women, such as you and I would justly class as intelligent women. How many of them have a definite motive in the occupations of their weeks and days? And, of those who have such a motive, how many have a motive that reaches out beyond self, and works for the uplifting of other lives? And, narrowing yet once more, how many are impelled by a motive that touches life in its largest sense, the eternal life, and our relations to it and to our Father?

We fail again in attempting to do too many things. Power is as real and tangible a thing as the cloth from which your wrap is made. And you will be just as successful in making two yards of double-width serge cut dress and wrap, and have enough left to make your daughter a dress, in the one case, as you will be in spreading your executive ability and your nervous energy over your home, your Browning Club, your Orphan Asylum, or other pet charity, your literature class, your painting lesson, your church demands, your club, and the dozen other demands that are made upon you.

But, in some way, when the life is rightly keyed, these things get adjusted; and the best home-makers, the members of your boards of managers whose counsels you most highly prize, the wisest and most practical women in your clubs, and the choicest spirits in your literature classes are those who are in sympathy with all these things, but not actively engaged in many.

Mrs. Jacobs was the next speaker, followed by Miss Morrill. Both these ladies considered the lamentable waste of power in most of our social customs, and much of our church and charitable work, and dwelt upon lack of method in work as one great source of waste.

Mrs. Mumford read a short paper on "Concentration and Use."

The last speaker was Mrs. Dix, who gathered the various thoughts uttered during the meeting into a brief statement, and closed with a few suggestions of her own on the general topic. A poem by Matthew Arnold, "Quiet Work," was read by Miss Tooker, a hymn was sung, and, after repeating the Lord's Prayer, the meeting adjourned. M. H. H.

THE SUNDAY-SCHOOL.

Beyond all question the Sunday-school cause is awakening, and turning with fresh zeal to do its appointed work. Just what that "appointed work" is appears differently to different individuals. That is, the emphasis is varied. One minister believes in education as the aim of Sunday School existence, and he moulds matters to that end. Another considers worship as chief among the purposes, and he creates an atmosphere of devotion as the primary and foremost need. Yet another seeks to give the children an idea of responsibility and completeness in their Sunday-school relations. He calls his school a "Children's Church" and establishes a self-centred life in the regular conduct of affairs. Still others view the Sunday-school as the nursery of the church, a feeder of the parish; and consequently methods are employed to bind church and school together. In despair, many observers of these varieties deem a wise combination impossible.

A central purpose is perceptible at the heart of all these diversities of operations. It is the creation of character, the moulding of religious tastes, and instruction in religion and morals. To accomplish a better unifying of forces, we are called upon at this juncture to join hands all over our denomination, and make our working material, our energy, our plans, as a denomination, much smoother and more compact. This is going on encouragingly. The Pacific Coast churches are uniting in plan and study. Universal usages are spreading. The Unitarian Sunday School Society is anxious to co-operate everywhere; and, being the parent society, it seeks to renew itself in the younger and added life of the various local organizations, giving and receiving strength.

The new service for Flower Sunday, or Children's Sunday, or Rose Sunday, just published by the Unitarian Sunday School Society at Boston, is a fresh effort to furnish music that is meritorious and yet fitted for children's voices of middle range, and with a "swing." Most of the songs (six in all) were composed for this service, and most of the stanzas were written for it. The sentiments are joyous, the exercises

varied. Along with the service is published a leaflet of choice selections for recitations at such a service.

Among the contemplated publications by the Boston society is Rev. C. A. Allen's "Lessons in Religion," for elder classes, to be published in the summer, ready for the new school year; Rev. C. F. Dole's "Stories of the Bible," being Part 3 of his Bible Lessons, is also in hand for immediate publication. A book on "Illustrious Character," or "Noble Lives and Noble Deeds" (the title is not selected), is under consideration. Mrs. J. C. Jaynes's "Lessons on the Life of Jesus," are now out, forming a unique and delightful set of pictures and conversations for the primary classes.

Let the faithful take heart. Let the Sunday-school worker go forward. No nation can prosper without ethical and religious training. The people will see it. Doctrinal and textual waste of time will be discarded. A wholesome spirit will prevail; and the next twenty-five years will show what the Sunday-school is for, what it can do, and what its rewards are.

EDWARD A. HORTON.

GUILD DEPARTMENT.

THE DEVOTIONAL SENTIMENT.

Read before the National Guild Alliance.

We are fallen upon times in which, in regard to the abstract teachings of religion, there is little or no opposition. There are no longer any Smithfields or St. Bartholomews, any racks or dungeons for religious confessors; and the Inquisition and Interdict are nowhere more than emaciated survivals of institutions once terribly potent. Martyrdom for opinions' sake being out of date, that fervid attachment to religion which made men and women ready to endure persecution and torture, odium and adversity for it, has sensibly declined. The progress of science has changed our conceptions of many matters connected with religion. How the ideal of service and the thought of the Almighty have been modified is remarkable. The era of the crusades saw the culmination of a type of devotion which has been waning ever since. The type was simple, childlike, heroic, but singularly indifferent to humanity and morality. The honor of God and Christ were to be maintained as the honor of any earthly king, by combat and conquest. In the mind of the time the Almighty was a warrior, and the leader of armies. King Richard's theology permits him to upbraid his Lord. "O fie!" he says: "oh, how unwilling should I be to forsake thee in so forlorn and dreadful a position! In sooth, my standards will in future be despised not through my fault, but through thine; in sooth, not through any cowardice of my warfare, art thou thyself, my king and my God, conquered this day." The good Louis of France in dying commends his people to the Almighty in this naïve fashion: "Fair sir God, have mercy on this people, and bring them again to their own land."

Religion, with the brave, earnest, and adventurous, retained a certain feature of ferocity, along with its devotion, for ages. It could not well brook opposition, and would die for an idea. Believing that the salvation of the world depended upon the right understanding of matters of doctrine or the practice of particular rites, it gave to these unwavering and unflinching loyalty. Self-denial, self-consecration, readiness for the greatest sacrifice, were constituents of the religious temper. To-day we admire the romantic devotion of our religious ancestors, while we wonder at the causes which aroused and maintained it. These causes are no longer operative. Doctrines and forms no longer bind by such unyielding bands to sect or church, it being pretty generally admitted that the good gifts of heaven are dependent in very subsidiary degree upon such matters. The children of parents attached to this church or that are as apt to attach themselves to a different one as to remain in the old way,— rather more apt, indeed, to have no church attachments at all. Church membership is easy and comfortable with no outward oppositions worth mentioning; and even on this account it has lost much of its attractiveness and fascination. We fit up our houses of worship with luxurious appointments. But carpets and upholstery are no novelty: the average American home contains them. We try suppers and socials, and get a crowd; but the crowd comes not to our religious services, and shows an exasperating disinclination to be interested in anything higher than the menu and the small talk. Indeed, the church is rather at a disadvantage in these things, as a rule. She is hostess, but her guests have airs of patronage. They are very good if they express a languid approbation; but, generally, they have seen this thing done better.

In the absence of the old-time romantic attachment to religion, it has been the custom of the evangelicals to *create* a fervor through revivals, hoping to secure true devotion from seed thus sown. The revival, first and last, has swept many people into its vortex. But more and more it depends, and must depend, for its recruits upon people without knowledge or judgment in religion. This is not to say, of course, that it has no good influence. The prayer-meeting,

once an apparently successful institution for developing religious feeling, is becoming a weakling. It is evidently out-worn.

With us neither revivals nor prayer-meetings have ever taken root. We have seen their objectionable features too clearly. We have been chary of doing anything directly for the cultivation of the devotional instinct, or perhaps I should say of introducing any *machinery* with that end in view. It has seemed too fine and ethereal a matter to be talked about and planned for. A manufactured fervor has appeared a very vulgar and unreal thing, reflecting little honor anywhere. Surely, this is not an attitude to be too strongly condemned. Better silence than glib familiarity with sacred themes and the divine spirit.

But we have lost by inaction. The type of devotion has changed; but the devotional instinct remains, a mighty factor in the soul. It is not altogether dependent upon the church, but the church is dependent upon it. The church must give it opportunity for expression if it is to live. This conviction has forced itself upon us slowly, and it has come in connection with the natural anxiety we entertain for the welfare of our youth. We feel that, if there is any strength and grace and comfort in religion, we want them to have it. If there is ethical inspiration in it, we are lacking in highest duty if we fail to teach to them the way of the religious life. The religious spirit is shy and hesitating. It may be injured by unwise attempts at culture, as it may be injured by neglect. And so, considering the matter earnestly in all its bearings, we have laid hold of the idea of the religious guild as giving promise of something in the way of that culture we feel to be so necessary. The guild does not aim to be anything of the hot-house stimulant order. It aims to give opportunity for religious thought and expression, no matter how simple, if only sincere, and for the suggestion and discussion of such works of Christian duty and helpfulness as come within the daily range of every life.

We believe that the germ of devotion exists in the young mind universally. That it is somewhere installed, not only in the souls of the reflective and meditative, but with those who show the greatest exuberance of animal spirits and the least impressibility to serious matters. Spirituality is a natal gift; but, like everything else in human endowment, it requires culture to bring it to flower and fruitage. It often dwells in natures coarse and crude, or passionate and cruel, or in natures lacking in moral fibre, weak, and vacillating. If the hereditary tendencies and daily surroundings are each unfortunate, the boy or girl may grow into maturity, nay, pass on into the other country, leaving behind scarce a trace of the royal spiritual heritage which might under other circumstances have made their lives noble and honorable. Spirituality must work through such intellectual avenues as it finds, and one of the first things necessary in its cultivation is to convince the person that he has a spiritual nature. The very best way to do this is to appeal confidently to that nature. Simple but earnest religious services and forms are the best methods of appeal, as they are the matters for which the spiritual nature has an affinity.

The sentiment of devotion is one of the main springs of noble character. Where it is not cultivated, there may be the highest worldly success, but intrinsic manhood and womanhood will be a failure. The greatest need of our time is a revival of that temper which enables man to appreciate the truth that God is in the circle of human life. Knavery and tyranny find no comfortable lodgment where the soul is conscious of its contact with the Holy Spirit. No other culture, however, has shown itself equal to combating them. Great tyrants are invariably men of keen intellectuality; and this, whether in the field of military or industrial conquest, successful scheming, and villany, upon any extended scale, requires brains acutely trained to inaugurate and carry the affairs to an issue. The facile pen and the ingenious, experienced intellect lead many a man to ruin, instead of honor, because these are not balanced by that moral principle which pure devotion breeds. Life is strewn with moral wrecks of this sort. Everything in the humor of this age has favored the culture of brain and hand, because this has brought such marvellous returns of worldly reward. Education has a commercial value: it is seen to pay. Religious culture is at a disadvantage in such a time, and falls into neglect. We are beginning to see how disastrous it is to neglect a feature whose cultivation is fundamental to all true success. For the glamour of wealth and luxury is fascinating with the young. It appeals to instincts quick to respond. They see how great are the power and influence exerted through the possession of these. And, natural enough, the main ambition is to obtain the things which are so potent in the world. When it comes to entering the race for such a prize, the question of methods has to be met. Here is chance of gain, but the means are somewhat questionable. How many, alas! fail to see that all such gain is loss, and strike for the prize without regard to the maxims of morality which they have been taught.

Life to-day, quite as much as at any former time, has its trials, sorrows, and heavy burdens. How wofully unprepared

to meet these is the person whose training has had no element of personal religion in it! That which he most needs he not only does not possess, but knows nothing about. Christian patience, resignation, hope, faith, would tide over many a weary hour, bridge over many an abysmal gulf, lighten many a despairing outlook, so that peace and redemption would come at last. Lacking these, how sad are the griefs, how awful are the tragedies! Life is complex. In a sense, it must be worldly, as being of necessity in great part devoted to ends related to physical comfort, prosperity, and advancement. To argue for the cultivation of the spiritual life, the devotional sentiment, is not to overlook any worthy interests connected with our position in this world. It is, on the contrary, to appeal for recognition of the higher and larger relations of life. The "body is more than meat and raiment": it is the "temple of the Holy Ghost." Who can question which is the higher interest? There should be proportion, due reference to earthly interests, and to the interests of the soul. And all deep experience has proven that earthly interests are most secure when wedded to a high appreciation of the character of man as related to the holy God. The beauty and the glory of existence are to great degree hidden to him whose eyes have never opened to spiritual vision. And 'tis but a dull round which is trodden by the man or woman to whom the consciousness of nothing higher than the gratification of earthly desires and ambitions has come.

Spiritual culture being then so indispensable to true manhood and womanhood, the time to foster it, as with every other trait and attribute of human nature, is in youth. CHAS. E. PERKINS.

Rev. A. J. Rich of Milford, N.H., writes very encouragingly about his church, speaking of large accessions to the membership. There were many baptisms, and those who were received into the church ranged in years from nineteen to eighty-one. As there is a guild in Milford, we surmise that some share in the influence which has brought about this result may belong to it. Many a minister would welcome such a revival. We may mention in regard to the guild at Milford that it numbers about forty, being only about a year old,— surely, a fine beginning.

Some time ago the guild of A Kempis of Hopedale, Mass., tendered a reception to Watari Kitashima. In the course of the meeting he gave an interesting description of Japanese manners and customs among the young people. The Ballou Guild of Mendon had been invited, along with the Sunday-school of the Hopedale church. There were interesting five-minute speeches by members of the guilds and others on various topics. It was a very encouraging meeting. A similar meeting is projected, at which Rev. Hans Tambs Lyche of Warwick will give an account of Norwegian life and customs.

A word from Neponset, Mass., tells us that the new guild there is doing well in the way of attendance, while it is said they "have had nothing for a long time to interest the young people as these meetings do." Some of their topics have been James Freeman Clarke, Fidelity, Perseverance, Longfellow, Patriotism, Opportunities. The membership of sixty is wonderfully large for the new society. A striking feature we must record,— the young men will more readily lead meetings than the young women. That ought to be published far and wide, in our denomination at least.

At the Channing Conference held at Newport, April 19 and 20, considerable time was given to the discussion of guilds and Unity Clubs. The President of the National Guild Alliance gave an address on the guild movement in our denomination.

All the guilds are earnestly asked to secure subscriptions for *Our Young Folks.* The price is so small, twenty-five cents, that many ought to take this paper to help on our movement by way of enabling us to send copies into many places where there are no young people's religious societies.

We note the formation of a guild in the First Parish Dorchester, Mass. It seems to have grown out of the Unity Club. It leads off with a programme running from March 27 to June 14 on alternate Sunday evenings. B. R. BULKELEY.

UNITY CLUBS.

Rev. George W. Cooke is to speak on the work of Unity Clubs at the meeting of the Plymouth Conference to be held in Bridgewater, May 4.

The new Unity Club of Berkeley, Cal., has published in a neat pamphlet its constitution. The objects of the club are defined to be "to quicken and enrich the intellectual, moral, and social life of its members; to pursue courses of study, and utilize other means to this end; and to undertake such practical work as may, from time to time, seem desirable and feasible." We are glad to see that the club is organized under the auspices of the Unitarian church, and is so planned as to have an intimate working re-

lation to it. The club is organized to promote four interests: first, the study of the history and philosophy of ethics; second, the study of the history and philosophy of religion; third, the study of such literary subjects as may interest the members; fourth, the doing of such practical work as the club may find occasion to undertake.

The new South Unitarian Church of Worcester has just organized "The Friday Night Unity Club." The programme just issued includes a lecture, two young people's meetings, a literary and musical entertainment, a social party, and a dramatic entertainment. We like the ring of courage and hope which goes into this statement of its objects: "The Friday Night Unity Club aims to fulfil the every-day duty of our church. It aims to do something for the social, the intellectual, even the physical, as well as the spiritual welfare of all whom it can reach and help, and to do this on week-days as well as on Sundays. It hopes to become the central working organization to which our people, without regard to age or sex, can belong. Originating with the young people, it is resolute to put the spirit of hopefulness, energy, and enterprise into its work." This is really an admirable statement of the true work of a unity club, that makes the club the working aim of the church, and that includes the interests of the whole man in its activities.

Another excellent statement of the objects of a Unity Club comes to us in the newly printed constitution and by-laws of the club connected with the Spring Garden Church of Philadelphia. The club is defined in the first article as "being closely connected, both in sympathy and purpose, with the Spring Garden Unitarian Society of Philadelphia, but is independent as to its organization and management." The second defines the objects as these: "1. To promote acquaintance and friendship; 2. To help the home feeling among strangers; 3. To encourage one another's aspirations toward nobility of character; 4. To cultivate our minds, tastes, and manners by literary and social meetings; 5. To establish a centre of bright and earnest life for young people; 6. To co-operate with the minister and committee of the Spring Garden Unitarian Society in building up and sustaining the best life and influence of the church." This club now numbers one hundred and twenty-five members. The work for the past year has been eminently successful. The programme has been substantially as follows: music, the reading of original essays, and résumés of articles from the magazines. Essay work has been unusually strong and varied, subjects such as the following having been presented: Toru Dutt, A Hindu Poetess; a story, entitled "My Maiden Name"; Architecture; Mexico; A Case of Mistaken Identity; The Shakspearian Theatre; Fossil Man; Sidney Lanier; Heinrich Heine; The Yosemite; Alfred Tennyson; and Donatello. The discussion following essays and magazine articles is an interesting feature of the meetings.

The Annual of All Souls' Church, Chicago, gives a full account of the work of the Unity Club connected therewith. Twenty pages are required for telling of the activities of this club, so thorough are they, and so numerous. The study department of the club includes five sections or classes, devoted to novels, philosophy, Browning, Lowell, and German.

The annual meeting of the National Bureau of Unity Clubs will be held in Channing Hall on Monday evening of Anniversary Week, May 23. Rev. M. J. Savage and Rev. J. Ll. Jones have promised to speak. Mr. Jones will describe the methods and results of his own club. It is hoped to secure Mr. Crothers or Mrs. Livermore as a third speaker. The secretary will report the work of the Bureau during the year, and make some suggestions for the future. We hope all the clubs near Boston, and as many others as possible, will be represented at this meeting by officers or delegates. It is highly important that this meeting should be of a more representative nature than hitherto, and that some common effort should be made by club workers. Those attending from local clubs are requested to hand to an assistant secretary at the door of the hall their own names, the name of the club they represent, and their relations to the club. If this information is put on a slip of paper, it can be secured in a moment, and will be very helpful to the secretary.

GEORGE W. COOKE.

TEMPERANCE NOTES.

Lady Henry Somerset, after a sojourn of six months in America, has returned to England. Her farewell lecture in Boston upon "The Submerged Tenth" was a memorable occasion. Tremont Temple was crowded. The walls and galleries were decorated with flags and mottoes, and upon the speaker's desk appeared the words "Noblesse oblige."

Upon the platform were men and women of many different religious denominations, drawn together by their interest in humanity and the special cause of temperance; and it was noteworthy that the Unitarians and Universalists were well represented. Our Mrs. Livermore, honorary president of the

Massachusetts Woman's Christian Temperance Union, presided during part of the time, Rev. A. A. Miner offered prayer, Mrs. Julia Ward Howe read a poem, Mrs. Lucy Stone presented roses to Lady Somerset in the name of the Woman's Suffrage League, and Rev. C. R. Eliot the same for the Unitarian Temperance Society, while the arrangements and decorations had been superintended very largely by one of our directors, Mrs. Ellen M. Everett, also a most earnest worker of the Woman's Christian Temperance Union.

The lecture was of deep interest. Lady Somerset speaks rapidly, easily, and her voice and manner appeal directly to the heart. She advocated fearlessly the cause of temperance and purity, also speaking a most earnest word for woman's suffrage.

It is gratifying to the Unitarian Temperance Society to be associated with the guilds and Unity Clubs in the publication and circulation of the paper *Our Young People*. We hope that as many of our members as can do so will become subscribers. The price (twenty-five cents a year) makes it within the reach of all. We are heartily glad to offer it to them, not simply for its "Temperance Notes," but also for the Unity Club and guild departments. It seems to us a particularly happy thought,—this "pooling of issues," this "mutual benefit society," by which the work of each may be made known to all, and the best word of all spoken to each. For a long time it has appeared to some of us that one of the best opportunities for the serious and helpful consideration of temperance questions and kindred topics might be furnished by the guilds and Unity Clubs. If, once a year, an evening could be assigned for such, and made the most of, immeasurable good would surely be the result. The Unitarian Temperance Society will endeavor to forward this idea, and will be glad to furnish any assistance in its power to those willing to carry it out.

The Boston *Herald* had recently an editorial, beginning as follows: —

"The fearful act of an intoxicated brute in this city in assaulting his aged parents, and kicking one of them to death, is a reproach to civilization. It affords new and most discouraging ideas of the depravity which human nature may manifest in the face of the enlightenment of the present age, and within the sphere of the influences of Christianity. There really seems no penalty known to our laws adequate to the enormity of such an offence."

Yes, a reproach to civilization. But why? Because a man, when intoxicated, becomes a brute, capable of the most unnatural crimes? Because, after becoming intoxicated, he was not taken care of by the police? Or is it because the man had a head incapable of standing that final glass? Or is it because civilization had not trained that man to know when to stop drinking, and given him habits of self-control? Or is it because society offers to such men horrible temptations in its low dives and gilded saloons, and because "good society" sets him the example of drinking by its wine and champagne dinners, its false standards of hospitality, its selfish self-indulgence?

Again, *does* it "afford new and discouraging ideas of the depravity which human nature may manifest in the face of the enlightenment of the present age, and within the sphere of the influences of Christianity?" Does such a murder, committed by an "intoxicated brute," afford such evidence? No! Its evidence is first and last against rum, against the saloons where the liquor is sold, against society which permits such brutalizing temptations, against the people who encourage drinking habits or uphold the saloons by their use of wines at home. Indeed, it affords evidence that human nature may be degraded by drink to the level of the brutes,—nay, rather, below it; for no brute commits such acts. Indeed, it gives evidence that the time for reform is at hand, and that society must awaken to its responsibilities.

Shall we *hang* the man whom drink has made a demon? Shall he be drawn and quartered, or burned alive? Nay. *Society is the criminal.* At her doors lay the chief responsibility. Send the poor victim of intoxicating drink to the hospital or the reformatory. But, for the sake of humanity and the Church and our boasted civilization, close the saloons.

C. R. Eliot.

UNIVERSALIST NOTES.

JAMES H. CHAPIN.

Our church has sustained a severe and irreparable loss in the sudden death of Dr. Chapin, who passed suddenly from earth at Norwalk, Conn., in March. Dr. Chapin was a man of rare attainments and equally rare character, and was continually rendering so much and such varied help to our denominational life that few men among us touched a larger range of interests. He was a scholar of wide reading and great intelligence, and a scientific expert whose authority was widely recognized. He was at the time of his death professor of geology and mineralogy at St. Lawrence University, and a member of the Board of Topographical Survey in the State of Connecticut, to whose work he devoted much time and care. He was president of the Connecticut

Universalist Convention, and his thoughtful and wise counsel was generously given to the advancement of its work; and he was one of the men who set a noble pattern to our "better classes," in that he took an active interest in public affairs, was not afraid of "politics," and threw all the influence he possessed in the most practical ways, in favor of social reforms. Modest, faithful, true, and kindly, he was beloved and honored by his brethren, and trusted in every position he so ably filled. It was a marvel how this man, not firm in health or abounding in strength, found time or energy for so many various pursuits, or how he wrought with such effect in so many fields. From all quarters of our church come expressions of sorrow at his loss.

Hardly had St. Lawrence University spoken its word of grief at Dr. Chapin's death, when it suffered a new loss in the death of Prof. Clement M. Baker, the young and accomplished professor of Latin in that institution. He was a graduate of the year 1885, and was immediately chosen instructor in Latin, from which position he was advanced to the professorship in 1890. His death makes a gap exceeding hard to fill, not only in the ranks of the faculty, but in the hearts of all the college community, to whom he was very dear.

THE MATTER OF SUPERINTENDENCE.

Probably every non-Episcopal and purely Congregational church feels a certain weakness in its methods of oversight, direction, and organization among the churches. Something is lost from efficiency and concert of action when there is no executive head to direct and lead, and only a meagre consent on the part of the churches to be directed and to be led. Our own church has been struggling for many years to develop a system which shall secure the advantages of an Episcopal oversight without yielding any of the prerogatives of independency in the individual church. The problem is a hard one, and is scarcely solved as yet. An approximation to it has been made in the evolution of the State Superintendent or Missionary or Secretary. Many of our larger and stronger State conventions have for a number of years appointed a paid official whose duty it is to care for the weaker churches, to have oversight of new and missionary movements, to press the interests of the convention upon the individual churches, to aid in revival or evangelistic work, and—hardest of all tasks—to resuscitate dormant churches from the trance of sloth or spiritual death. Within ten or fifteen years considerable development and gain has been made, and a number of our States rejoice in the work of wise, faithful, earnest superintendents, whose presence is a pledge of growth and activity among all the churches. These officers have not any too much authority, and can only act with the co-operation and consent of individuals. But gradually the value of their services comes to be recognized, the good they do is felt more keenly, they are invited, urged, and demanded to go hither, thither, and yon, in aid of the weak and to lead on the sanguine, to counsel with the perplexed, and to feed the spiritually hungry. Evidently, we are on the road to a firmer organization and a better and more economical mode of administration. We are learning by experience that some of the older churches are wiser than we younger ones in their devices for work and the planning of their machinery. Ideas are first; but there is such a thing as ideas as to policy and organization. Perhaps we liberal Christians have not learned the greatest and wisest of these latter.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

LITERARY NOTES.

A volume of the sermons of Rev. Oscar McCulloch of Indianapolis, Ind., entitled "The Open Door," is to be published soon by Plymouth Church, of which he was so long pastor. The price will be $2, the proceeds from the sale of the volume going to the benefit of Mrs. McCulloch. Address A. W. Applegate, 21 West Washington Street, Indianapolis.

D. Appleton & Co. will soon publish a new volume of "Uncle Remus Stories," by Joel Chandler Harris, under the title of "On the Plantation."

Rev. A. W. Jackson writes us that his book on "Dr. Martineau's Life and Teachings" is progressing slowly but steadily. "The task is a big one," he says. "I thought it a sort of Pike's Peak, when I undertook it: I find it a whole Rocky Mountain range."

"Great Hopes for Great Souls" is the title of an excellent sermon of Rev. Jenkin Lloyd Jones of Chicago, published by a committee of All Souls' Church. Price ten cents. It is proposed to issue other sermons of Mr. Jones's from time to time, in uniform style with this.

We have just received the "Japan Unitarian Year Book" for 1892. It is a handsomely printed volume of about one hundred pages, and contains a pretty full account of our Unitarian missionary operations in Japan, past and present. In no way can we better indicate the extent to which the Japan work has grown than by giving the headings of chapters or principal contents of this Year Book. These are as follows: 1. History of Unitarianism in Japan to Novem-

ber, 1890; 2. Account of the Japan Unitarian Association: its Constitution, Laws of its Board of Directors, List of its Officers and Members; 3. Report of its Board of Directors, including report of Church Extension, Publications, Educational Work, and Finances; 4. Report of Reading-room, Post-office Mission, and Library; 5. Report of the Tokyo First Unitarian Church: its Constitution, Church Vow, History, etc.; 6. Reports of the Kojimachi Chapel and the Kanda Chapel; 7. Report of the Students' Religious Union; 8. Agents' reports from several places in Japan where Unitarian work has been begun in tentative ways; 9. Report of the Unitarian Theological School: its Constitution, its Officers, Faculty, and Students, its Course of Study, etc.; 10. Report concerning the Monthly Magazine; 11. Information about the American Unitarian Association and advertisements of Post-office Mission work, names of tracts, etc.

All this shows how fast the little seed planted in Japan three or four years ago has grown and is growing. It is interesting to note in this connection that a new chapel in one of the most densely populated parts of Tokyo has just been dedicated since this Year Book was printed.

The following is what the New York *Nation* has to say about Mr. Lyon's excellent manual on "The Religious Sects": "Rev. W. H. Lyon has written, and the Unitarian Sunday School Society, Boston, has published 'A Study of the Sects,' which is unique in its character, so very sympathetic are the accounts of the different sects of Christendom, among which the Jews are properly included. A chapter on the Jews is introductory, and then follows a chapter on 'Doctrines held by Christians,' in which a little more on the great confessions would not have come amiss, especially at the present time. Next we have a series of chapters on the different sects, each in two parts: first an historical account and then a critical estimate, which is in every case a serious attempt on the writer's part to put himself in the place of those of whom he writes. In almost every case the chapters have been submitted to some competent member of the sect discussed, the corrections made have been accepted, and so the greatest fairness has been assured. There is no good reason why this manual should not be used in the Sunday-schools of all the sects which it describes."

May we not have an index to the *Unitarian Review* as we have to its predecessor, the *Christian Examiner?* The thirty-four volumes of the *Review*, covering seventeen years, contain much writing that is of permanent value, both in itself and as illustrative of the history of Unitarianism. But that value would be increased several fold by an index. As the *Review* has been the foster child of the American Unitarian Association, would it not be well for the Association to arrange for the compilation and publication of an index, say in the form of a pamphlet such as can be bound at the end of the concluding volume of the *Review?* The expense need not be great. A very considerable number of sets of the *Review* have been or will be bound for public and private libraries. Not only would the value of each set be greatly enhanced by such an index, but doubtless many persons would be led to complete their sets and bind them, if they could have an index, who otherwise would not do so. It was worth while to publish the *Review* for seventeen years, it seems worth while now to expend the slight amount of additional money necessary to insure its preservation and permanent usefulness.

The following two back numbers of the *Unitarian Review* are wanted to complete the file in the Ann Arbor library: January, 1882, and January, 1885. Any one who has these numbers to spare will please communicate with the editor of the *Unitarian.*

We wish to call attention to three admirable little books on "Ethics," designed for use in instructing the young. One is "Ethics for Young People," by Prof. C. C. Everett; the second is "A Primer of Ethics," by B. B. Comegys; the third is "Duty," by President J. H. Seelye. Their prices are respectively fifty, forty, and thirty cents. The publishers are Ginn & Co., Boston. The largest and most comprehensive of these books is that of Prof. Everett. It contains forty-six short chapters or lessons, and covers the ground of "Morality in General," "Duties toward One's Self," "Duties toward Others," and "Helps and Hindrances to Duty." Some of its titles of chapters are Ethics as a Way of Life, The Ethics of Custom, Courage, Ambition, Self-control, Self-respect, Selfishness, Truth and Honesty, The Playground, Fun, The Home, Kindness to Animals, Habit, Reading. The treatment of these subjects is clear, systematic, fresh, interesting. Any bright boy or girl of twelve would have no difficulty in understanding it. At the same time it is well calculated to lay a firm foundation for moral conduct,—for an upright and noble life. Both the other books cover essentially the same ground as that of Prof. Everett, only less fully. All are well adapted for Sunday-school, public school, or home use.

"Pilgrims' Songs, and Other Poems." By John Page Hopps. London: Williams & Norgate.—These poems, upon quite a large variety of subjects, are interesting and well worth reading. Though their metre sometimes limps, and occasionally one wonders whether he is reading poetry or prose, yet the book contains many passages of real

beauty and true poetic insight. We have already given our readers a taste of the book by selecting from it the "Upward Look" in one number of the *Unitarian*. From these it is easy to see how high and noble is its thought. The volume contains two excellent portraits of Mr. Hopps, one representing him at the age of perhaps twenty-five, and the other as he appears now at perhaps fifty.

"Happiness from Thoughts, and Other Sermons." By James Vila Blake. Chicago: Charles H. Kerr & Co. Price $1.50.—This volume contains thirteen sermons by one of our most thoughtful, poetical, and spiritual preachers. Some of the subjects treated are: "Peace," "Authority," "The Earth's Friendliness," "Burden-bearing," "Forgiveness," and "Happiness from Thoughts." No one can read these discourses and drink into the spirit of them without having his life purified, deepened, and ennobled.

"A Golden Gossip." By Mrs. A. D. T. Whitney. Boston: Houghton, Mifflin & Co. Price $1.50.—This last story of Mrs. Whitney's is one of the best she has written. As the title very naturally suggests, the story centres in a noble woman who "gossips" (if we may use that word) not for gossip's sake or to amuse herself or her friends, but with the distinct purpose of correcting bad gossip,—evil reports that may be circulating to the injury of any of her neighbors. The story shows how this woman by her thoughtful kindness saves more than one from great injury and suffering. The book is both interesting and full of good lessons.

"The Story of Portugal." (In the "Story of the Nations Series.") By H. Morse Stephens. New York: G. P. Putnam Sons. $1.50.—Among the many interesting volumes of this series of books few have a fresher or more fascinating story to tell than this. Though the kingdom of Portugal to-day occupies a very small and unimportant position in the world, for several centuries, during the great period of discovery and exploration, its place was a very conspicuous and important one. The part played by the Portuguese in the exploration and colonization of North and South America and other parts of the New World is graphically told in this volume.

"Wendell Phillips, the Agitator." By Carlos Martyn. New York: Funk & Wagnalls. Price, paper, $1; cloth, $1.50.—This is a good popular life of the greatest orator and one of the most heroic characters of the great anti-slavery struggle. The value of the book is increased by an appendix of nearly a hundred pages, containing three of Mr. Phillips's most famous orations,—those on "The Lost Arts," "Daniel O'Connell," and "The Scholar in a Republic."

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

International Journal of Ethics (April).

Economic Reform Short of Socialism. By President E. Benjamin Andrews.

The Essentials of Buddhist Doctrine and Ethics. By Prof. Maurice Bloomfield.

The Three Religions. By J. S. Mackenzie, M.A.

The Conscience. By C. N. Starcke, Ph.D.

The Old and New Testament Student (April).

The Expedition of the Babylonian Exploration Fund: II. Aleppo to Baghdad. By Robert Francis Harper, Ph.D.

Shakspere and the Bible. I. By Rev. George S. Goodspeed.

The Founding of the Christian Church. Studies by Clyde W. Votaw.

The Arena (April).

Rational Views of Heaven and Hell. By Rev. George St. Clair, D.D.

Pontifex Maximus. By W. D. McCracken.

Volapük, the World Language. By Alfred Post.

The University Magazine (April).

The Sheffield Scientific School of Yale University. By Robert Jaffray, Jr., Ph.D.

The Aim and Scope of the Study of Modern Languages. By Prof. O. B. Super, Ph.D.

New England Magazine (April).

Early Visitors to Chicago. By Edward G. Mason.

Women's Work at the Harvard Observatory. By Helen Leah Reed.

Surpliced Boy Choirs of America. By S. B. Whitney.

The Review of Reviews (April).

Municipal Problems of New York and London. By Albert Shaw.

With Mr. Rhodes through Mashonaland. With Portraits.

Lend a Hand (April).

Present Status of the Indians. By Miss Mary E. Dewey.

The Elmira Reformatory.

Andover Review (April).

The Calvinistic System in the Light of Reason and the Scripture. By Prof. Schaff.

The Perfecting of Jesus. By Rev. Charles H. Dickinson.

The Fountains of Authority in Religion. By Rev. Frank R. Shipman.

Possible Progression in the Punishment of Criminals. By Rev. William W. McLane.

The Charities Review (April).

Practical Philanthropy, as illustrated by the Life of Charles Loring Brace. By Herbert B. Adams, Ph.D.

The Plain Path of Reform. By Rev. Washington Gladden, D.D.

The Sanitarian (April).

Sanitary Clothing Once More. By R. C. Rutherford.

Errors in Ventilation. By William Henry Thayer.

North American Review (April).

Patriotism and Politics. By Cardinal Gibbons.

Our National Dumping-ground: A Study. By Hon. John B. Weber and Charles Stewart Smith.

Money and Usury. By Henry Clews.

The Century (April).

Our Common Roads. By Isaac B. Potter.

The Nature and Elements of Poetry: II. What is Poetry? By Edmund Clarence Stedman.

The Mother and Birthplace of Washington. By Ella Bassett Washington.

The Atlantic Monthly (April).

An American at Home in Europe. I. By William Henry Bishop.

Admiral Farragut. By Edward Kirk Rawson.

Federal Taxation of Lotteries. By Thomas McIntyre Cooley.

Literature and the Ministry. By Leverett W. Spring.

Scribner's Magazine (April).

The Social Awakening in London. I. By Robert A. Woods.

The New Parks of the City of New York. By E. S. Nadal.

Charles Keene of "Punch." By George Somes Layard.

The Forum (April).

A Review of my Opinions. By Edward A. Freeman.

The Germans as Emigrants and Colonists. By Prof. F. H. Geffcken.

The Learning of Languages. By Philip Gilbert Hamerton.

Reformatory Prisons as Schools of Crime. By William P. Andrews.

The Graphic (Illustrated Weekly, Chicago).

Illustrated Sketches of Eastern Washington, of the Guns and Armor of our New Navy, and of the World's Fair Buildings, art notes, and much other useful and interesting matter appeared in the issues of the past month.

PUBLICATIONS RECEIVED.

The Genesis of Life and Thought. By Thomas H. Musick. New York: John B. Alden. $1.

Snowbound: A Winter Idyl. By John Greenleaf Whittier. Boston and New York: Houghton, Mifflin & Co. $1.50.

Races and Peoples: Lectures on the Science of Ethnography. By Daniel G. Brinton, A.M., M.D. New York: N. D. C. Hodges.

The Pilgrim's Progress. By John Bunyan. Springfield, Ohio: Nast, Crowell & Kirkpatrick.

Ex Oriente: Studies of Oriental Life and Thought. By Edward P. Thwing, M.D., Ph.D. London: S. W. Partridge & Company. 50 cents.

Shorthand and Typewriting. By Dugald McKillop. New York: Fowler & Wells Company. 40 cents.

Third Annual Report on the Statistics of Railways in the United States. Henry C. Adams, Statistician.

Annual Report of the Postmaster-General of the United States, for year ending June 30, 1891. John Wanamaker, Postmaster-General.

Utah: A Peep into a Mountain-walled Treasury of the Gods. By P. Donan, Salt Lake City, Utah.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

AT half-past three o'clock on Monday afternoon of Anniversary Week Rev. E. E. Hale, D.D., and Rev. M. J. Savage will unite in entertaining the Boston Association. To this meeting they cordially invite all visiting liberal ministers, as well as those of Boston and vicinity who are not members of the Association. Rev. Austin S. Garver of Worcester will read a paper on "The Dangers of Success." This will be followed by an hour or two of social reunion. The place of meeting will be the parlors of the South Congregational Church, corner Newbury and Exeter Streets.

Ann Arbor, Mich.—Twenty persons joined the Unitarian church on Easter Sunday. A special collection was taken up for the sufferers in the Russian famine. The Unitarian work in Ann Arbor has never gone forward with greater steadiness and vigor than during the past year. As part of his pulpit work this season, Mr. Sunderland has given a series of practical sermons to students upon "The Smoking Habit," "The Drinking Habit," "Social Purity," "Responsibility for Others," and "The Door of

New Opportunity open to Young Women"; a series of doctrinal sermons on "The Trinity," "The Incarnation," "The Atonement," "How Jesus came to be Worshipped," "Conversion and Revivals"; half a dozen sermons on subjects connected with the Higher Criticism of the Bible; and a number of lectures on men of eminence who have died during the year, including Spurgeon, Bancroft, Lowell, Oscar McCulloch, Bradlaugh and Parnell, and Dr. Abraham Kuenen. Also Mr. and Mrs. Sunderland have given conjointly a series of sixteen lectures on "The Great Religions of the World," occupying each alternate Sunday evening from October to April. The subjects treated have been: Introductory, The Great Sacred Books of Mankind; Classification of the World's Religions; Animistic Religions and the Religions of Uncivilized Peoples in Polynesia, Africa, and Asia; Aboriginal Religions of America, including the Ancient Religions of Mexico and Peru; The Religion of Egypt; The Religions of China; The Religions of India: Brahmanism, Hinduism, Buddhism; The Religion of Persia: Zoroastrianism, Parsism; The Religion of Greece; The Religion of Rome; The Religions of the Kelts, Teutons, Scandinavians, and Slavs; The Religions of the Assyrians, Babylonians, and Phœnicians; Mohammedanism; Judaism and Christianity.

The Students' Bible Class, Unity Club, Ladies' Union, and King's Daughters, connected with the church, have all had an active and profitable winter. The King's Daughters organization is said to be the strongest in the State, having between forty and fifty members, many of them young lady students of the University. The Unity Club has had quite the most prosperous season of its fourteen years' history. It meets weekly, on Monday evenings, from October to May. It has had an average attendance this year of nearly three hundred. The excellent church library and the reading-room, well supplied with papers, magazines, and reviews, have both been doing a constantly useful work. Many thousands of copies of sermons and tracts have been distributed at the church door.

The Students' Bible Class, the Sunday-school, and the Ladies' Union have all been engaged in a very interesting and profitable year of "Home Travel Study in Bible Lands," using Mr. Sunderland's manual on the subject printed at the beginning of the year.

Belmont, Mass.—Rev. Hilary Bygrave, in behalf of his parish committee, has offered the use of the Unitarian church to All Saints' Episcopal Guild on the occasion of Bishop Brooks's official visit, May 14.

Boston, Mass.—The dinner at the Vendome, April 18, given to Dr. E. E. Hale in honor of his seventieth birthday, was in every way the event of the month. It was impossible to thoroughly represent the universal character of Dr. Hale's genius, but the names of the following speakers suggest the widely various fields in which Dr. Hale is known as an honored worker: Hon. John D. Long, Rev. Lyman Abbott, Hon. Robert Treat Paine, President E. H. Capen, Rabbi Schindler, Rev. Philip S. Moxom, Mr. W. H. McElroy, Hon. George A. Marden, etc. Oliver Wendell Holmes, who was unable to be present, in a poem written for the occasion emphasized the common wonder, as follows:—

"When I behold that large, untiring brain
Which seventy winters have assailed in vain,
Toiling, still toiling at its endless task,
With patience such as Sisyphus might ask,
To flood the paths of ignorance with light,
To speed the progress of the struggling right,
Its burning pulses borrowed from a heart
That claims in every grief a brother's part,
My lips repeat with reverence, 'Even so:
This is in truth a living Dynamo!'"

Since this joyful occasion Dr. Hale has been obliged temporarily to decline all engagements until he has answered with his own hand some three hundred congratulatory letters.

—The American Unitarian Association has appointed the following committee to confer with the Council of the National Conference in regard to the part to be taken by Unitarianism in the Parliament of Religions at the coming World's Fair,—Rev. Grindall Reynolds, Mr. A. L. Calder, Mr. Horace G. Wadlin, Mrs. S. E. Hooper, Rev. C. F. Dole. We hope some immediate action will now be taken.

—There is very general satisfaction expressed in the action of Arlington Street Church in so promptly deciding to fill the place made vacant by Dr. Herford's return to England. It is more than the pulpit of the Arlington Street Church: it is a position of power and importance to the denomination, to the cause of progressive religion, and to the best interests and welfare of the city of Boston. The acceptance by Rev. John Cuckson of the call extended to him to become the pastor of this society has been received, and he will be installed May 11. The services, beginning at 7.30 P.M., will be participated in by Dr. E. E. Hale, Dr. A. P. Peabody, Rev. Grindall Reynolds, and others. Mr. Cuckson brings to this large field of responsibilities and influence everything that in human calculations can be counted upon to secure success,—an honorable, unblemished record in the Unitarian ministry since his graduation in 1867, a vigorous physique in the early prime of full manhood, a large, open, genial nature, capable of expanding to all the demands of the New World, and a resource of scholarship and capacity of intellectual power fit to grapple with the coming problems of the new day.

—The Younger Ministers' Association have conducted so successfully a series of evening services at the Norfolk Church, paying all expenses through a voluntary collection taken up at the services, that the same association has now begun a series of evening services at the Roslindale church.

Bridgewater, Mass.—Rev. Thomas W. Brown, pastor for the past six years and more, has received a unanimous call to become the pastor of the Unitarian church in Melrose, Mass., and will begin his new labors in June.

The Unity Club, Rev. T. W. Brown president, has reached a membership of one hundred and fifteen. The exercises and entertainments through the past season have been very interesting and largely attended.

Brooklyn, N.Y.—Our article upon Dr. Farley last month was written by Dr. Putnam before the funeral. The obsequies took place in the church in which Dr. Farley had ministered so long; and, notwithstanding the rain, the attendance was large, and in the best sense representative of Brooklyn. Rev. Price Collier, the present pastor of the society, read the opening sentences. Rev. Dr. Charles H. Hall of Trinity (Episcopal) Church read the service. Rev. J. W. Chadwick read from the Old Testament, and Rev. S. H. Camp from the New. Rev. Robert Collyer and Dr. A. P. Putnam made the addresses, and Rev. R. S. Storrs offered the closing prayer. Dr. Putnam conducted the service at Greenwood Cemetery.

Cambridgeport, Mass.—The twenty-fifth anniversary of Rev. George W. Briggs's ministry at the Third Congregational Church of Cambridge was celebrated at a special evening service at the church on April 3. Rev. Edward H. Hall and Rev. A. P. Peabody, D.D., made addresses. The service was under the charge and at the suggestion of the Young People's Society. The anniversary sermon will be preached by Dr. Briggs on the 24th of April.

Cedar Falls, Ia.—Rev. T. E. Dotter, the secretary of the Universalist State Convention, publishes a monthly paper which is running over with reports of earnest work done by the fourteen or fifteen Universalist pastors of the State, and especially by Mrs. S. L. Crum, the State missionary. Let Iowa Unitarians and Universalists stand shoulder to shoulder, and together push forward the good work in their great State.

Colorado Springs, Col.—Friends interested in this beautiful town will be glad to hear that the building of our new Unitarian church has begun. The lot on which this new church will stand is one of the best in the city. It was bought and *paid for* about ten months ago. To complete the work, it will be necessary to contract a loan; and the trustees of the Loan Building Fund will soon be asked to "lend a hand." The entire expense of land and structure will be not less than $16,000. No aid has been—I think none will be—*asked* outside of our community, save that of the loan aforesaid; *but*, if any friend in the East having a pleasant remembrance of this place where, perhaps, he, or some one dear to him, has found a new lease of life, should be disposed to place here some memorial of himself or any other friend in the form of stained-glass window or a pulpit, or any other appropriate fixture, it would be gratefully received.

On Easter Sunday five new members were added to the church, making an enrolled membership of seventy-five, with quite as many more who are members all but in name.

Concord, N.H.—At the Easter morning service two hundred lilies were used in decorating the new church. The lilies came from Bermuda, and arrived in excellent condition. There were also memorial flowers, and the church never celebrated the great festival in a better spirit. A series of vesper services have been held on Thursday afternoons at 5 P.M. through Lent, the last on Good Friday; and on Easter eight adults united with the church, and six young people were baptized. A new choir and organist took charge April 1. The Young People's Guild has had ten meetings during the winter, the last on April 3. The object of this guild is identical with that of the church of which it is a part; namely, "to strengthen in its members love of the truth and the spirit that was in Jesus Christ, that they may render unto God a more spiritual worship and a more perfect service to their fellow-men."

A Browning Class has been held at the pastor's house on Tuesday evenings. There are three circles of King's Daughters in the church.

Davenport, Ia.—The Unity Club of the First Unitarian Church gave a musical and dramatic entertainment on the evening of April 5 to a full house, and with satisfactory results financially, the money to be used for missionary purposes. On the last Friday of every month the church has what they term a monthly tea. These have been held regularly for the past seven years, and have gained in favor and attendance. It is for sociability and a closer acquaintance of its members. Light refreshments are served between eight and nine. An Entertainment Committee appointed for the evening provide something in way of amusement. A Reception Committee try to make all present feel at home. The rooms are made attractive with flowers, plants, lamps, books, and photographs. The refreshments are served at small tables, and the guests group themselves at will. Mrs. Jenkin Lloyd Jones of Chicago was present at the tea in March, and read a paper written by Mrs. John

Wilkinson of Chicago on "Domestic Economics." Mrs. Wilkinson is president of the Executive Committee of the Columbian Association of Housekeepers and Bureau of Information.

Denver, Col.—The Rocky Mountain Conference is to meet here April 29 to May 1. The opening sermon on Friday evening, April 29, will be by Rev. T. B. Forbush, on "Our Liberal Gospel." Saturday will be given to the business sessions. Essays and an ordination service in the evening. Rev. J. H. Crooker will give the charge to several candidates. On Sunday morning Rev. J. E. Roberts will preach, and the conference will close Saturday evening with a platform meeting, with addresses by Rev. Messrs. Eliot, Crooker, and Selleck. An extra session of the conference will be held at Salt Lake City, May 6–8. Messrs. Eliot, Forbush, Crooker, and Utter will bear the burden of the speaking. The conference this year has been without the services of a field missionary. The work of church extension has been done by the local ministers. The vigor with which the work has been prosecuted bears witness to the efficiency of the young leaders. The president, secretary, and treasurer of the conference are all under thirty years of age. The proportional growth of substantial churches during the last two years is said to surpass the record of any other conference. When the conference was founded, Rev. S. A. Eliot was the only settled Unitarian minister between Kansas, on the one hand, and California, on the other. In these two years he has succeeded in drawing around him a noble band of workers, and ten organized societies now exist within the limits of the conference with several missions yet to be organized. Eight local ministers will rally at the conference. Of the ten societies, four are already self-supporting, one is inert, two are under charge of ministers settled elsewhere, and three receive aid from the American Unitarian Association.

One of the subjects to be brought up at the conference is the establishment of a conference paper. *Unity Notes*, the parish paper of the Denver church, has just completed its first volume. It is proposed to enlarge the paper, change the name, and make it an organ for all the churches of the conference. *Unity Notes* has proved a successful venture. In the last number we read of the recent visits of President Eliot and Mr. John Fiske, both of whom spoke in Unity Church in the Unity Club course, of the formation of the Colorado branch of the Indian Rights Association,—a noteworthy undertaking in a Western city,—of the preparations for the coming of the National Conference of Charities and Correction in June, when the sessions will be held in Unity Church, of the lectures given in the Young People's Course by Rev. Messrs. Gregg and Montague, of the success of the Young People's Club in establishing a considerable library at the State Reform School, and of many activities in Sunday-school, Ladies' Aid Society, and Woman's Alliance.

All times are busy in Unity Church, and very few church buildings in the country have such constant use.

Grand Rapids, Mich.—The first annual meeting of Unity Church was held March 13, in the parlors of the Jewish Temple, where the services of the church are held. After a supper at six o'clock reports from various departments of the work were read, including Sunday-school conference meetings, Unity Club, Unity Circle, Post-office Mission, and general mission work. The treasurer reported the society out of debt, although the expenses have been heavy, and over a hundred dollars had gone in State and general mission work. The society is very proud of having been wholly self-supporting during even its first year. There is a strong organization now, and the promise for the coming year is excellent. Miss M. F. Tupper is engaged for another year as pastor. The Easter festival was a joyous event to the church, as it brought the first dedication and welcome services, and was a beautiful home day for the church.

Hopedale, Mass.—On Friday evening, April 8, the Guild of A Kempis held a fair to raise money to pay for the publication of its new service-book, "The Voice of the Spirit." The fair was a great success, the sum netted being even better than expected. The hall and booths were decorated in white and gold, and presented a very attractive appearance.

Jamestown, No. Dak.—The following is an extract from a letter from Miss Helen G. Putnam: "I have just returned from another missionary trip into South Dakota. It was a short one, only taking in five towns, two of those visits to isolated Unitarians: the other three were Ipswich, Bowdle, and Huron. In Ipswich I lectured in the Congregational church, and was introduced by the minister, which was a great change from my last visit to the town, when the opposition was very strong to anything or anybody bearing the name 'Unitarian.' In Bowdle was also a marked change. This time the Methodist ladies lent tickets, the Congregationalists loaned their church, and members of both societies came to the lecture. The following Sunday the Unity Circle met in the house of one of its members. We had a service. I gave them a sermon on 'Influence,' followed by the lesson for the day from 'Study of the Sects.' They tell me their Sunday afternoon meetings are from two to three hours long, they have so many subjects to discuss. One of the members reads a sermon, and the leader then takes up the subject of the lesson for the day. The number is small, but the interest has

been kept up through cold and storm. One man, who brings his wife in between three and four miles, told me they had not missed a meeting since the circle was organized in October. One of the families has lately moved to a farm in Colorado, with their nearest post-office twelve miles away. My visit to Huron was also made unusually pleasant by the cordiality of Congregational and Methodist ministers, who are new men to the place, and much broader than their predecessors. And, much to our surprise, at both my services held in the afternoons of March 20 and 27, men and women from the other churches came out as never before. In the morning of the 27th, at his cordial invitation, I assisted the Methodist minister in his service, which seemed to give some of his people courage to come to mine. Except one had felt the cold shoulder as I have in the town for two years or more, they could hardly appreciate the satisfaction all the liberals feel in the remarkable change of sentiment. It is largely due to the influence of the Congregational minister, who, they tell me, preaches good Unitarian doctrine from his own pulpit. He expresses love and admiration for Dr. Channing and James Freeman Clarke, and is becoming acquainted with M. J. Savage through his sermons, especially those on Dr. Abbott.

"A letter from A. H. Barnes, Miner, So. Dak., tells of services by an ex-Congregational minister which were very acceptable; and, as he lives at Madison, they hope to have him once a month. He 'has the reputation of being a good blacksmith,' as well as minister."

Keene, N.H.—The Unitarian Club held its last meeting of the season on Wednesday evening, April 20. It was "Ladies' Night," and about one hundred and twenty-five members and guests were present. The meeting was held at the Cheshire House. Dr. George B. Twitchell presided. The subject for the evening was "Why I like Unitarians." Rev. Messrs. W. H. Lyon, F. B. Hornbrooke, and C. B. Elder spoke. Music was furnished by the Clio Quartette. It was one of the most enjoyable meetings ever held by the club.

Lincoln, Neb.—The Unitarian society held its annual meeting at the conservatory of Music Hall March 27. The following officers for the year were appointed: president, Mr. Henry E. Lewis; vice-president, Dr. Rachel L. Lloyd; secretary, Mr. James R. Covert. From the reports of the officers in charge of the various church activities, it was found that the church was in a flourishing condition, and that the prospects for the future of the society were encouraging.

Luverne, Minn.—Unity Church celebrated Easter, using the beautiful Easter service sent out by the Unitarian Sunday School Society. The flowers brought from all the houses made the church home beautiful. The memorial table, covered with white Easter lilies, will never be missing from future celebrations. The pastor, Mrs. Wilkes, drove to Adrian, fifteen miles away, for an evening service, where a good audience never fails to greet the minister who goes with our glad tidings.

Manchester, N.H.—A call has been extended to Rev. W. H. Ramsay, now of Middleboro, Mass., to become the pastor of the First Unitarian Church here.

Marblehead, Mass.—March 9 the Tuesday Evening Club connected with the church gave a very pleasing entertainment, which was a great success.

Michigan Conference.—The spring session of the Michigan Conference of Unitarian and Other Christian Churches was held with the new Unitarian society in Sturgis, April 8–10. The conference began Friday afternoon, April 8, with a paper from Rev. Caroline J. Bartlett of Kalamazoo, on "The Salvation Army as seen in London." Owing to the greatly regretted illness of Miss Bartlett, this paper was read by Rev. Mila F. Tupper of Grand Rapids. Rev. H. T. Root of Grand Haven followed with a thoughtful paper on "Prayer," which drew out an earnest discussion from those present. Friday evening there was a platform meeting, in which various aspects of "The Religious Outlook" were presented. Rev. W. D. Simonds, the Independent minister of Battle Creek, spoke concerning "Creeds," Rev. Mila F. Tupper concerning "God," Rev. A. N. Somers of La Porte concerning "Immortality," Mrs. Robb of Jackson concerning "Jesus," and Rev. L. R. Daniels of Big Rapids closed the very interesting meeting with a brief talk concerning the Bible. The devotional meeting Saturday morning was led by Rev. W. A. Taylor of Jackson, and was so warm and earnest that it encroached on the conference session. The morning was given to two papers, one on "The Kind of Revival we need," by Rev. J. T. Sunderland, the other on "Evolution," by Mrs. J. M. Turner of Grand Rapids. Both papers were able and interesting, but there was no time for discussion. Saturday afternoon was given to a consideration of "Mid-week Religious Meetings." The subject was opened by a practical paper given by Mrs. A. O. Smith of Grand Rapids, and was discussed by Messrs. Simonds, Forbush, Daniels, Jennings of Toledo, Fitch of Kendallville, and Miss Tupper. The sermon Saturday evening, by Rev. Mila F. Tupper, was on "The Practicability of Jesus' Law of Love," and was greatly enjoyed by a large and attentive audience. Sunday Rev. T. B. Forbush, Western Superintendent of the American Unitarian Association, preached morning and evening. The morning sermon was on "The Larger Easter," while the evening subject was "The Three Christianities." Full houses listened to both dis-

courses. The church at Sturgis is only six months old. Rev. G. W. Buckley went there last October, and found a little nucleus of earnest people ready to listen. By earnest, faithful work he has gathered a good congregation; and there is every prospect of permanent success. Everybody speaks in high terms of Mr. Buckley's work, and of the able assistance given by his devoted wife, who leads the Sunday-school and the social life. The church building is owned by the Spiritualists, who freely donate its use to the young society. Many of them unite heartily with the congregation, and are among its most faithful members. The conference adjourned with a strong feeling that the work at Sturgis was a good work, well begun and full of promise.

Milford, N.H.—Fifty-six persons joined the Unitarian church on Easter Sunday. Also twelve children were christened. The church adopted that bond of fellowship which is meeting with such wide-spread favor among our churches, "In the freedom of truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man."

Milwaukee, Wis.—The church here has met a great loss in the death of William H. Metcalf, who has been closely identified with it almost since its origin, serving long as trustee, and, at his death, as president of the board of trustees. It was at the home of Mr. and Mrs. Metcalf that services were first held in 1856, at which the Unitarian church here, founded in 1842, but practically having then become extinct, was revivified. Mr. Metcalf has aided the church financially very much, but has taken even as great personal interest in its work and worship. He was remarkably successful in business, was a great lover of art, and a true man in every way. It is the regret of all that he could not live to see the new church completed, for which he has done so much.

On Easter Sunday the minister of the church had the pleasure of announcing to the people that Mrs. Metcalf would pay the indebtedness on the new church, which amounted to about $12,000. This was as a memorial to her husband. It was a noble gift, and brought joy to our hearts. We can now enter our beautiful and convenient new building free from debt, and with the brightest prospects.

The new building will be occupied about May 1. The dedication will take place on Thursday evening, May 19; and the minister will be installed on the following evening. Friends of the church are cordially invited to be present at these services.

National City, Cal.—The little hall on Easter was embowered in roses and lilies, and filled with the faithful friends of our liberal cause. Our society here has just lost by removal one whose presence is a blessing and strength to any church, Mrs. Adelaide H. Wood, who returns to her old home in Topeka, Kan.

Newport, R.I.—On Easter Sunday the auditorium of Channing Memorial Church was filled to its utmost capacity both morning and evening. In the morning eight children and six adult persons were baptized, and twelve received into the fellowship of the church. A special Easter celebration by the Sunday-school in the evening brought together all the old and young in the parish. There were readings and recitations by forty members of the school, while the anthems and carols were more beautifully rendered than ever before. The course of Sunday evening lectures by the pastor, Rev. George W. Cutter, which has just closed, has proved a great success, the preponderance of men in the audience being a marked feature. The lecturer traced the formation of the Christian Church from the first Pentecostal meeting at Jerusalem to the Church of the Catacombs at Rome, especially pointing out the various elements, from Greek, Hebrew, Roman, and Pagan sources, which combined with the gospel teachings to make the Church what it became in the second century.

Newton Centre, Mass.— The pastor, Rev. A. T. Bowser, having been seriously ill for two weeks, left home April 12 for a short trip to Norfolk and Old Point Comfort, Va. The eighteen months of his pastorate have been most successful, the growth of the church during that time fully showing his peculiar fitness for the position. The ladies of the Stebbins Branch of the National Alliance, which numbers sixty members, in this its first year are actively at work for a May festival, to be held May 3 and 4. The festival promises to be very attractive; and the ladies hope, by their efforts, to realize a sum that will greatly increase their fund toward building the much needed addition to the church, not only in its seating capacity, but also the church parlor, the necessity of which is constantly felt.

Oakland, Cal.—Easter services were held in the Unitarian church, with a congregation present which taxed every available resource in seating. Fifty-two persons united with the society. During the pastor's vacation in Europe Rev. Messrs. H. G. Spaulding, S. M. Crothers, Thomas Van Ness, and S. A. Eliot will supply the pulpit. President Eliot of Harvard College, ex-President White of Cornell, Prof. John Fiske of Cambridge, and Prof. Schurman of Cornell have recently spoken in Oakland.

Olympia, Wash.—The main auditorium of the new Unitarian church was dedicated Sunday, March 27. There were three services,—dedication to the worship of God in the morning, service for the children in the afternoon, and dedication to the service of

man in the evening. Dr. T. L. Eliot, D.D., of Portland preached the sermon in the morning. Twenty-three new members were welcomed to the fraternity of the church. Addresses written for the occasion by the former pastors, Rev. J. C. Kimball and Rev. David Utter, were read in the evening. Rev. Herman Haugerud of Puyallup and Rev. William G. Eliot, Jr., of Seattle, rendered valuable and appreciated assistance. At the children's service three infants were consecrated to God and his truth, Dr. Eliot officiating. After William Eliot's stirring appeal in the morning, a collection of cash and short time-pledges amounting to over three hundred dollars was taken. Something over four hundred dollars was received during the day. At the morning service nearly all the four hundred seats were filled with sympathetic listeners. It was indeed a day of happy and noble consecration.

Orange, N.J.—The society here has purchased and paid for a fine and well-located lot on Cleveland Street, costing $5,750. It now has an architect working on plans for the new church and chapel, the latter to be built first.

Pittsfield, Mass.—We take the following from the Pittsfield *Sun*, April 7: "The meetings of the Guild of the Good Shepherd, which are held every Tuesday evening in Unity Church parlors, are very well attended, and very interesting. The society has felt for some time the need of an evening service during the week; and Rev. Mr. Horst, in founding this guild, seems to have started the right thing in the right place, and the prospects are very flattering for a steady growth both in membership and interest.

"The Unity Church people find that Mr. Horst is not only a good preacher, but a good organizer and a good pastor; and his earnest and faithful work is beginning to tell. Three weeks ago two persons united with the church, and on a recent Sabbath Rev. Mr. Horst gave the right hand of fellowship to nine new members. The services were very beautiful and impressive. In welcoming the new members to Unity Church, he addressed them substantially as follows: 'My friends, you have come here to unite with this church of Christ, to identify yourselves with this body of worshippers, and to enter into the fellowship of our Unitarian denomination. . . . Do not imagine for a moment that this church, or any church, or all the churches in Christendom, have the final truth. God's revelation is not shut up in one book: it is not yet complete. It is continuous; and, as the world advances, we shall know more of God, more of his truth, more of his dealing with his children here on earth. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." . . . This church welcomes to its fellowship all who, "in the love of truth and in the spirit of Jesus Christ," desire to unite "for the worship of God and the service of man." In the love of truth: truth we seek, and wherever we find it we receive it as a portion of God's infinite truth. In the spirit of Jesus Christ: Christ's spirit is seen best in his own words,—in the Sermon on the Mount, the parables, and the Lord's Prayer. In his spirit we seek to live his religion, which he himself summed up in "love to God and love to man." For the worship of God: this church stands for worship. A church with no worship ceases to be a church. Do not, I pray you, come here to be entertained or even instructed. This is not a lecture-hall: this is a church; and the people who meet here are not an audience to be entertained, but a congregation assembled to worship the Father in spirit and in truth. For the service of man: we seek to follow our Master who "went about doing good"; and we firmly believe that this service is the aim and end of life, and that "he works for God who works for man."' "

Plainfield, N.J.—The church building at Plainfield is now nearing completion. The society hopes to occupy it soon after Easter, though much in the way of furnishing will remain to be completed after that time. Work is being hastened as rapidly as possible under the pressure of a great urgency to complete the building and secure the deed under the terms of Mr. Male's gift of the lot before the decision of the court is reached with reference to the probating of his will, and so avoid the possibility of being involved in the litigation which is likely to follow that decision. To help the society attain this end, it needs all the financial assistance that can be extended to it.

Pomona, Cal.—March 13 Rev. B. F. McDaniel of San Diego preached at Pomona and Ontario in exchange with Mr. and Mrs. Sprague. Mr. McDaniel is an able speaker, and his presence with us gives encouragement. The little society at Ontario mustered one hundred people to hear him.

Rev. L. W. Sprague preached in the morning at San Diego, and at National City in the afternoon; while Rev. Lila F. Sprague lectured on "Browning's Ideal of Womanhood."

Randolph, Mass.—The Church of the Unity dedicated its house of worship on the evening of April 5. The architect of the building was J. Williams Beal of Boston, who also designed All Souls' Church of Roxbury. The edifice is of wood and pasture-stone, is 105 x 97 feet dimensions, with parish room and ladies' parlor on the same floor with the auditorium, which seats about three hundred. The building is exceptionally beautiful, and through the generosity of many friends is simply furnished with exquisite taste.

At the dedication Rev. Messrs. Reynolds, Moors, Lyon, D. M. Wilson, Day Littlefield of Brockton and Huxtable, and Baldwin made addresses; while Rev. Messrs. Osgood of Cohasset, Lombard, Peirce, and Puffer (Universalist) took part. The society is full of hope for days to come.

Rev. Clarence Fowler has lately spent five weeks in Norfolk, Va., and Richmond, and was restored to health by his trip.

Rutherford, N.J.—The Rutherford society has developed to the point where it is now ready to settle a permanent pastor. It has already heard its first candidate, Mr. W. E. Lane, a member of the Senior Class at Meadville.

San Diego, Cal.—The Easter service was more than usually memorable. A wealth of flowers, astonishing even for California, a lovely group of children to be christened, and seven young ladies to be confirmed, a glorious day outside and joy and beauty inside the beautiful church! Sermon on "The Home View of the Immortal Life."

Rev. B. F. McDaniel contributes a column every Sunday morning to the San Diego (Cal.) *Union*, presenting the positive aspects of our liberal religion, bearing both on thought and conduct This paper circulates extensively over the county,—an area larger than Massachusetts,—and reaches many in Mexico and other parts of California.

Rev. Leslie W. Sprague and Rev. Lila A. Sprague of Pomona and Ontario made a visit to this city and National, preaching March 13 in both places, and being welcomed by old friends from Wisconsin.

Mr. and Mrs. Sprague are doing a good work in Pomona and Ontario, where in both places a fine nucleus exists for liberal societies.

Miss Susan Hale has been giving a series of her delightful readings in our vestry, and at Colorado. She makes it possible to know the old English novelists without the almost infinite labor of wading through their verbose and turgid pages, and gives a true insight into the life of the time.

San Francisco, Cal.—Prof. John Fiske delivered a course of lectures for the Channing Auxiliary, as follows: April 11, "Thomas Jefferson"; April 13, "Alexander Hamilton"; April 16 (matinee), "Schubert"; April 18, "Daniel Webster."

On April 9 he lectured before Unity Club of the Mission Unitarian Church, his subject being "The Revolution."

The Mission Unitarian Church is growing stronger, a steady growth. During the absence of Rev. Mr. Van Ness in Stockton on April 3, Rev. H. H. Brown of Salem supplied the pulpit. Unity Club discussed "Ivanhoe" at its meeting of April 19.

At the regular monthly meeting of the Channing Auxiliary, April 4, an unusually interesting report of the Post-office Mission work was presented. Interesting letters were read from Forest Hill, Placer County, and Honolulu, among others.

In the First Unitarian Church parlors, on April 2, a "Paper-doll Fête" was held by certain classes in the Sunday-school connected with that church. It was a financial and social success.

Sioux City, Ia.—We have few so prosperous societies as that at Sioux City, whose beloved and efficient pastors are Rev. Mary A. Safford and Rev. Elinor E. Gordon. At the seventh annual supper of the parish, given last month, 240 persons sat down at the tables. After the supper there were reports of the work of the past year, election of officers for the year coming, and addresses. The church has a membership of 207. The Sunday-school enrolment is 264. The amount of money raised by the society the past year was $8,105. The ladies have raised $575 toward buying a new organ. There are connected with the church the following subordinate organizations: the Willing Workers, the Helping Hand Club, the Unity Club, the Junior Unity Club, the Sunday-school, the Industrial School, and the Unity Circle. It was voted to grant Miss Safford, the senior minister, a lease of absence of some months to visit Europe.

Spokane, Wash.—Our society at Spokane has been in existence about five years. The unsettled social and business conditions incident to cities in the newer portions of the country have not been favorable either to stability of growth or the uniform prosperity of the churches. The restlessness of our population and the tendency to "move on" have given us several new congregations. The pastors of this church have probably ministered to a greater number and variety of individuals than those of the larger and more settled parishes in the East. This has afforded relief from monotony and has cultivated ingenuity of method; but a moving caravan for a congregation is not a very satisfactory source of material for permanent organization.

Many of the original movers in our church enterprise are still "on deck" with unabated zeal, and our prospects are very encouraging. Spokane is the undisputed metropolis of Eastern Washington. Its advantages as a mining and commercial centre are recognized. With a present population of thirty thousand and unusual prospects of continued growth, we feel that our church is pledged to an important and increasing responsibility. Among the six regularly organized parishes in Washington, Spokane is the only one east of the Cascade Mountains. Through our Post-office Mission, generously provided with literature from Boston, we are extending our influence for rational Christianity throughout this extensive territory.

Rev. Mr. Wheelock, now of Austin, Tex., and Rev. Mr. Long of Camden, N.J., have

acceptably served the parish, and are kindly remembered.

Rev. A. G. Wilson commenced his pastorate in March, 1891.

Springfield, Mass.—The Church of the Unity parish met last evening, and voted to accept the resignation of Rev. John Cuckson as pastor. The society also voted to ask the Guild of the Good Shepherd to allow Mr. Cuckson the use of the parsonage until July 1. The matter of securing a new pastor was left entirely in the hands of a committee composed of the standing committee of the society and these additional members: Mrs. H. A. Gould, Charles Hall, Mrs. G. A. Denison, John McDuffie, J. R. Smith, and Samuel Bowles. F. H. Harris was chosen trustee of the Samuel Greene Fund, to succeed the late F. S. Bailey. These resolutions were adopted:—

"*Resolved*, That the members of this society have received with profound regret the resignation of their pastor, who for nearly eight years has performed the duties of his office with distinguished ability and to the great edification of his people. His clear, strong, earnest sermons, devoted to the presentation of truth and the promotion of rectitude and of spiritual growth; his zeal and activity in every undertaking for the benefit of his church; his tender ministrations in our homes, his deep sympathy with the afflicted, and his work in aid of the unfortunate,—have made his ministry among us a comfort and an inspiration.

"*Resolved*, That, by his fearless advocacy of what he believes to be right, by his Christian manliness and broad humanity, he has not only gained our respect and esteem, but won our love and admiration. He will carry with him to the larger field of labor into which he is about to enter our earnest hopes and prayers that he may be abundantly successful in his work, and that he and his devoted wife may each enjoy a long life of prosperity and happiness."

St. Louis, Mo.—Church of the Messiah: the Easter devotional services were held by the society at 11 A.M., and by the united Sunday-schools at 4 P.M. At the morning service the chorus and regular quartette were assisted by cornetist and trumpeters, and a number of selections from Gounod's "Redemption" were sung. The church presented the usual Easter decorations; and, with the pastor's assistance in prayers, Scripture, and sermon, the service was made for all truly devotional. At the afternoon service the features added to those usual when Sunday-school children meet for special service of praise and thanksgiving were the baptism of children, the report of Children's Hospital collection (elsewhere mentioned), the award of prizes to pupils perfect in attendance, some having the distinction of several years' unbroken punctuality, and the distribution of plants to all members of the schools. The five hundred potted flowering plants used in this Easter greeting made a noteworthy feature of the decoration of the church.

On the evening of Thursday, the 14th, the officers, teachers, substitute teachers, and scholars of the morning school sat down to supper in the chapel. One hundred and fifty were served, the Sunday-school Committee, the Junior Eliot Society, and members of the congregation outside the school assuming the burden of the undertaking. After supper the sixth annual jug-breaking interested all. This is the principal feature of the Easter entertainment, and presents to the school and to each class the result of the total and class collection for the year, which is the Easter offering of the school toward the support of beds maintained in its name in each of the two local hospitals for children. The obligation is $100 each, and the difference of a deficit is made up by the school itself in some way devised by it for that end. There was $134.19 in the jugs. The collection taken in the service of the schools on Easter Sunday will leave but a small, if any, deficit. There are many charming features of the series of Easter week services which it is impossible to report in notes such as these.

The season is rapidly nearing the close, and the activities of the congregation are taking other channels as the vacation comes near. The sewing society has held its last meeting, having made a box of underwear for the Ramona Ranch School of Crow Indians, after the clothing for the Mission Home was properly prepared. The social and literary committees will unite in one final evening, to which the literary class and the congregation are to be invited. After this and the May meeting of the Unitarian Club to be held here, the church kitchen dining-room will be handed to the domestic committee until November.

The Shakspere Class has held two meetings, at which "the parents" and the sons and daughters of the dramatist were considered. One topic remains for April 21, "The Supernatural," when Caliban in "The Tempest," fairies in "Midsummer-Night's Dream," and the witches and ghosts of "Macbeth," "Hamlet," "Julius Cæsar," will be studied.

The circle of young people in the church was sadly broken by the death on April 21 of two of its young men, rapid consumption being the cause in both instances. Mr. E. A. Kelly died in St. Louis, Mr. Thomas Bartlett in Colorado.

The April meeting of the Eliot Society, the local branch of the Women's Alliance, listened to a report from the Alliance by the Missouri director of that body, Mrs. Hugh McKittrick. This was followed by a general talk on the subject, "How can we best get and give Help from and to the National Body?"

Sturgis, Mich.—The spring or semi-annual session of the Michigan Unitarian Conference was held here on April 8, 9, and 10. As Sturgis is not very near any of our other churches, and as no reduced fares could be obtained upon the railroads, the attendance from a distance was not large, except in ministers. But the home attendance was pretty good, and the meetings were excellent. There were papers from Rev. H. T. Root of Grand Haven, Rev. J. T. Sunderland of Ann Arbor, Mrs. J. M. Turner and Mrs. A. O. Smith of Grand Rapids, and Rev. Caroline J. Bartlett of Kalamazoo. Rev. Mr. Taylor, the new pastor at Jackson, led the devotional meeting. Addresses were made at the evening platform meeting by Rev. W. D. Simonds of Battle Creek, Rev. L. R. Daniels of Big Rapids, Rev. Mila F. Tupper of Grand Rapids, Mrs. Robb of Jackson, and Rev. A. N. Somers of La Porte, Ind. Miss Tupper preached on Saturday afternoon, and Rev. T. B. Forbush of Chicago preached morning and evening on Sunday. The new Unitarian society in Sturgis is prospering under the earnest and efficient leadership of Rev. G. M. Buckley, and it is believed that the conference will give it a new impulse forward.

Taunton, Mass.—Wednesday, March 30, the First Congregational Society gave Mr. and Mrs. Forbes a reception in the chapel of the Unitarian church. It was the fifth anniversary of the installation of Mr. Forbes as pastor of the Unitarian society.

The chapel was crowded from 7 P.M. to 9 P.M. with old and young. One lady, eighty-eight years old, came to shake the hand and share the smile of the pastor and his wife.

Under the direction of a committee of three ladies and two gentlemen, the room had been finely decorated with flowers and shrubs; and tables were tastefully arranged for an informal dispensing of coffee and chocolate. Ice-cream and cake were served by gentlemen in evening dress, who were transformed for the occasion from active business men into attentive waiters.

Mr. Forbes and his wife have become very dear to the people of the First Congregational Parish. Whatever differences of opinion there may be upon other matters, the people are all united in love of the pastor and a determination to make him and his family feel that they are thoroughly appreciated and beloved.

Mr. Forbes has been preaching a series of sermons upon "Leading Points of Christian Thought as held by Unitarians." These sermons have been characterized by vigor of thought, discrimination of judgment in seizing vital points and avoiding tedious details, warmth of feeling, eloquence of delivery, and, above all, by a stamp of sincerity, which impressed the hearer with the sterling manhood of the speaker, and won respect, if not love, for Unitarianism. The congregation has been steadily growing in size, and there are now few desirable sittings left unoccupied.

A very pleasant feature of the evening was the presentation of a photograph album to the pastor. The album contained the photographs of the members of the "In His Name Club." This is a club of young ladies who have done excellent charitable work, and Mr. Forbes has taken great interest in their efforts.

It is the general feeling that the society was never stronger or more united than it is now under the pastorate of Rev. John P. Forbes.

Union City, Pa.—Our Unitarian church called on the 1st of January Victor Emanuel Southworth, an advanced student in Meadville Theological School, to become its pastor. Under his leadership the work of the church has steadily progressed in all directions. Twenty-one new members have been added to the church. A young ladies' Lend a Hand Club has been organized, and a young boys' "Send Me" club has been recently instituted. The older members, not to be outdone by their children, are bound together in a Women's Auxiliary, and are busily engaged in helping to advance the social and financial interests of our society.

The matter of chief concern among us is the building of our new church. A lot costing $800 has been purchased and paid for, and day by day our subscription paper is growing. Although we are without a single wealthy supporter, from the scant incomes of our hard-working men and women we are receiving liberal pledges. About $900 have been secured in our own ranks. This, with a fund of $200,—the accumulation of former years,—has enabled us to purchase our lot, and leaves us some $300 toward our church building.

We expect to receive the generous assistance of our fellow Unitarians elsewhere; and in a few months we hope to dedicate a substantial, modest edifice to the worship of God and the service of man.

Waltham, Mass.—Rev. E. J. Young has resigned his pastorate of the First Parish Church after a settlement of twelve years.

Wolfborough, N.H.—The service by the Sunday-school on Easter morning was of especial interest. The school, under the instruction and leadership of the pastor, sang the music from "The Carol," with fine effect. The recitations by the younger children were very well rendered. Miss Jones, teacher of voice culture in Brewster Academy, read "How King Sunshine took Fairyland" (from the last number of *Our Dumb Animals*) most acceptably. Following this was a ten-minute talk by the pastor on "Nature's Easter." In the evening the regular Easter sermon was given by the pastor, Rev. J. M. Leighton. Subject, "Why I observe Easter."

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